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M O T I V E

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PATRICIA BARNUM

WHO IS MY BROTHER? BY MALCOLM BOYD

IS it possible that God speaks through us, to our brother, when we know we have most completely failed to speak to our brother, and stand speechless, frightened, cast down, in our own eyes damned?

This "speaking to our brother" is, in many circles, called "witnessing" or "evangelizing," because, if we are able to speak to our brother at all, it is in the power and resurrection glory of Jesus. It isn't *what* we say to our brother *about* Jesus, but whether we are enabled to speak to our brother *in* the spirit of Jesus, through the Passion, the sacrificed Body and Blood, the resurrected and ascended God-Man Jesus Christ. Our attempts toward communication take many forms—and lead us into the use of many tools and techniques: mass evangelism, films, television, the press, radio—but if we are not fundamentally "speaking to our brother"—and this only in the resurrection glory of Jesus Christ—then, we are not communicating at all what we profess to be communicating!

East of Eden, we find various men saying today, I am my brother's keeper. I am my brother's keeper, Lord Jesus, only because you are always between us, and because it is you who brings us indissolubly together in your name, to break your own bread with you. Wherever men are saying, I am my brother's keeper, communication starts up like a new Pentecostal fire, and is often labeled as "a community" or "a movement" or "an experiment." Men watch the new fire, from across oceans and deserts: will it burn? will it flare up and lighten the sky? will it die? and, if it dies, will that soil where it dies ever again be the same as it was before?

WHEREVER a Christian, depending not upon his own strength but upon the strength of Christ, reaches out to place his hand upon his brother for whom Christ died—even though his brother may not yet have heard the name of Christ, or taken the name into his heart to comprehend it: is this not Christian communication?

unlimited war...

THE current preoccupation of many of America's best minds with finding military ways to break the deadlock in East-West relations is little short of fantastic. We—meaning the West—have pursued the phantom of armed security so far, in terms of budgetary allocations, industrial investment and propaganda buildup, that we have passed beyond realistic fear into a realm of murky shadows fraught with inestimable peril—a realm in which, though badly in need of a lamp, we have persuaded ourselves that we need a gun.

Matters have reached such a point that top-ranking officials now speak of “guns instead of butter,” forgetting who the author of that phrase originally was and what happened to him; and a United States Senator has called for vastly increased expenditures for arms and for total elimination of the pittance we now dole out to starving peoples throughout the world.

The Russians, they say, have got us over a barrel; we are at least two years behind the USSR in missile development, and in some areas of technology relating to defense it will take us ten years to catch up. So this is what we have bought with our multibillion dollar expenditures for arms development and production over the past dozen years!

What does it mean, anyway, to state that the USSR now has the ascendancy over us in missile development? It means, bluntly, that we are militarily at the mercy of the Kremlin. It means that we have fallen into the abyss from which those billions of defense dollars were supposed to keep us out of. It means that the USSR could slaughter us tomorrow with scant fear of reprisal, if the Russian leaders chose to do so. It renders obsolete the most crucial elements in our defense network, notably the

elaborate and costly radar nets strung across the Canadian tundra.

In short, we have witnessed, since the advent of the *sputnik*, the utter bankruptcy of a foreign policy predicated on military terms.

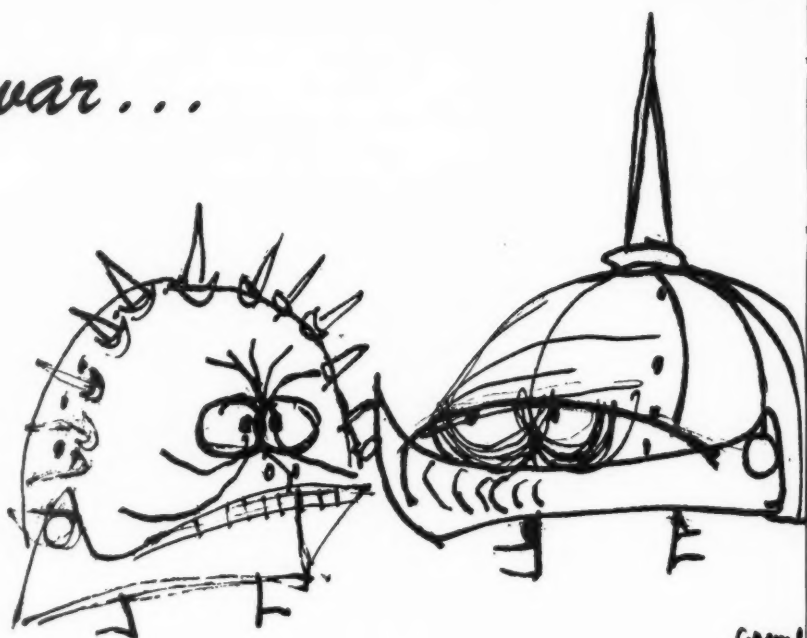
This policy began with the Kennan-Acheson formula of containment and was continued, with minor modifications, under John Foster Dulles. Mr. Dulles has so often been caught with his foot in his mouth that it is not always easy to see the underlying resemblance to his predecessor. But strip away such verbiage as “massive retaliation” and the “brink of war,” and we find that the policy is essentially the same—of meeting the threat of Russian imperialism by ringing the USSR with military bases, pointing to our nuclear stockpiles and uttering dire warnings against any further Soviet expansion.

When Yugoslavia broke with the Cominform, we were perspicacious enough to seize the initiative and see that it stayed out, but not imaginative enough to offer Tito a better alternative than his subsequent rapprochement with Khrushchev. When the heroic workers of East Berlin threw off their chains in June, 1953, our brave oratory about “liberation” sputtered

out and the rebels were even denied the use of the United States radio station in West Berlin to broadcast their appeal. The Poznan uprising last year caught us equally unprepared and the Hungarian revolution, actually consummated by the accession to power of a free government, was crushed as we stood by, quibbling over the eligibility of refugee freedom fighters for sanctuary in the United States. Thus, in every showdown, the United States has lost out. Time and again, we have sacrificed our highest principles to the expediency of the cold war, buttressing fascism in Spain, the Chiang dictatorship in Taiwan, British and French depredations in Algeria and Cyprus—and what benefit have we reaped, either to our security or our integrity?

ROBERT Strausz-Hupe's discussion of “the method by which communism intends to reach its goal of world domination” (*The Limits of War, The Reporter*, November 28, 1957) is most revealing as an example of the kind of thinking that has led us into our present calamitous state.

For Mr. Strausz-Hupe, as for many other writers, the question is: what



I DON'T KNOW WHO YOU ARE
BUT I HATE YOU.

and unlimited

PEACEMAKING

BY WILLIAM ROBERT MILLER

kind of wars will the communists make us fight? Putting aside the momentarily quiescent idea of the preventive war (which, after *sputnik*, is not likely to re-emerge), we are offered limited war by a kind of gentlemen's agreement, versus total nuclear war. We must, he says, be prepared for both.

The gist of Mr. Strausz-Hupe's argument, as I see it, is that the basic communist strategy is a war of attrition—or, as he calls it, a "protracted" war—a war limited in the destructiveness of the weapons used but otherwise not limited. We must, he says, be prepared to fight that kind of war as well as the total war with its massive destructiveness. Moreover, he says, "after the Soviet Union and the United States have exchanged nuclear blows against each other's forces in the field and against bases and population centers, victory may well go to that side which wins out in local engagements fought out with conventional and/or low-yield nuclear weapons."

Does Mr. Strausz-Hupe have any idea of what he is talking about? Military strategy is not just a matter of colored pins on a map. It has to react upon people—both soldiers and civilians. Can he picture the devastation caused by the initial onslaught in such a war? Within seconds, there would be all the suffering and disruption and mental agony that took several years to unfold during World War II. Imagine the stunning impact on the survivors, to *know*, in an instant, that perhaps half one's countrymen have been destroyed and to wonder how soon the fallout would reach oneself, if not the sudden obliteration of another ICBM. Even a bomber pilot's nerves of steel could well be

turned to jelly by such knowledge. If there were survivors who could remain unmoved by the suicide of mankind, I doubt whether they would be the kind of people upon whom civilization depends, and it is at least questionable whether people in such a state of morbid acceptance could even be deemed human.

To step back into the war of attrition for a moment, let us ask this question: how is victory to be attained by either side in such a war? Could such a war have any other outcome (short of becoming nuclear annihilation) than a stalemate? The only thing that could be changed by such a war would be the condition of the belligerents at the end; that is, it would produce a certain amount of death but would not basically alter the power relationship that existed at the start, though by exhausting both countries it might alter their relationships to those other countries which stayed out of it.

THE fundamental sterility in the kind of thinking that Mr. Strausz-Hupe represents consists of seeing the "communist method" as essentially military. He speaks of a communist spectrum of "political warfare and graduated violence" ranging from "clandestine distribution of leaflets" to "the annihilating blow delivered with every weapon available." This is a dangerous misreading of the dynamics of communist power.

It would be absurd, of course, to suppose that the USSR has pressed its military science to the point of surpassing us, only for the purpose of show. You don't build a juggernaut of Soviet power without spending billions of rubles. But this is not and

never has been the primary source of Soviet strength. Wherever it has gone, communism has depended upon a propaganda appeal to the masses, and military force has been used to buttress ideological force. With few exceptions, every communist *coup* has had the backing of staunch indigenous zealots who have promised their countrymen a better life through communism. The mythos of communism is rich in martyrs for the noble cause, and not seldom the men who do become communist leaders in non-communist countries are dedicated and brave enough that they win followers by their personal qualities. We recognize this most often in those who defect to the West, but there are many others who remain in the Party for lack of a viable alternative. We need only to scan the roster of our own intellectuals to see the inherent magnetism of communism as an idea. Most of them—Dreiser, Farrell, Dos Passos, Richard Wright, for example—had their flirtation with communism during the thirties, when it seemed to many Americans a fair price to pay to get rid of poverty, which was then widespread. Now that we are prosperous, the allure of communism has soured. But it has not soured where hunger remains an everyday experience.

The Asian or Balkan peasant is little concerned about the size of the Soviet Army or the striking power of the U. S. Strategic Air Command. If he lives outside the communist orbit, he attributes the bleakness of his life to gross inequalities in the social system under which he lives, and he knows that the United States is too busy with armaments to do much, if anything, to help him realize a better life. The communist agitator—his own

countryman—comes to him and makes his pitch: More land? Join us and we'll fight for it together. Better pay, dignity, status? After the revolution.

Inside the communist orbit, the peasant knows better than to expect the fulfillment of the propaganda dream. But he also remembers that he didn't fare too well before the revolution. He may wistfully hope for "liberation," but more likely he thinks in terms of postrevolutionary rather than counter-revolutionary solutions—he still wants what the communists promised him in the first place: surely this was the basis of Imre Nagy's popularity and his ultimate threat to the security of the Soviet Police state in Hungary.

As I have tried to suggest above, the real conflict between East and West is not military but social. It is a complex struggle, and the old dichotomies of the greedy imperialist versus the noble proletarian or the benign philanthropist verses the grubby agitator are quite out of date, though they still continue to play a part in the war of ideas. Barring the final catastrophe of nuclear war, which would vaporize all current symbols and aims along with everything and everyone else, this basic conflict in the realm of ideas will continue no matter what expression it finds in military or diplomatic terms. We have already lost the initiative of losing sight of this fact. And we will not regain the initiative by throwing good money after bad in a redoubled arms race.

We must ask ourselves a few pertinent questions. Are there any objectives capable of being won by war that are not also capable of being won by nonmilitary means? Assuming that there are, and that these are the primary objectives of the struggle, is it worth the cost of a general conflagration to attain them? Let us bear in mind how devastating even a non-nuclear war would be if fought between belligerents so closely matched not only in terms of population and military establishment but also natural resources and logistics. If anything, we are at a slight disadvantage all down the line. Our one trump card is the American concept of freedom,

and Secretary Dulles has recently announced that he is ready to ask Americans to trade that in, along with the butter, for even more of the weapons which have so far done us nothing but harm.

TO a Christian, the idea of nuclear blackmail, of "balance of Terror" politics is morally sickening. Even if it were workable, even if it produced results, it would mean that we had thrown over our own ethical-religious heritage and decided that Machiavelli made more sense than Jesus. But this is suppositious; the plain fact is that we are *not* succeeding with arms, and the egregious tragedy is that we have not even given a fair chance to the nonmilitary alternative.

The problem before us is not, politically speaking, the same problem we faced with Hitler. That war was costly enough, and the manpower and industrial and natural resources of the Third Reich were Lilliputian by comparison with those at the Russians' disposal. But added to the vastly increased warmaking potential on both sides, which have already passed the point where both (or either) have sufficient power to kill every person on earth, is the ideological dimension as it relates to the basic needs of impoverished people throughout the world. These are the real pawns in the struggle, and communist agitators are in their midst, selling them a panacea, while America offers to defend them in their poverty from a military threat that means nothing to them.

We are already heavily overinvested in the means of obtaining death. The Russians are for the moment ahead of us in that. But what is tragic and crucial is the fact that they are ahead of us in offering the means of obtaining life. Whether this is true in a real sense I am not sure, but it is unquestionably true in a propaganda sense. The USSR takes advantage of every opportunity to advance proposals for disarmament and conciliation. Whether these proposals are bogus or not, they appeal to millions who believe that the USSR wants peace. Soviet saber-rattling is kept to a minimum, while Soviet protestations



of peace are trumpeted forth unceasingly, to the point where some Americans are distinctly suspicious of the term "peace" as if it were a Soviet coinage.

Our propaganda is just as strident in behalf of our stated readiness to launch "massive retaliation," or keep peace by a "balance of terror." Hardly a week goes by without some American brass hat providing free grist to the communist propaganda mill. To be sure, it is wrong for us to be willing to *do* such horrible things; but it is strategically assinine for us to utter these obscenities in public. What is a Sicilian peasant, for example, to think when he hears from our own lips that we are able to destroy the principal cities of the USSR in a single day? The local communist agitator will be sure to tell him we said so, and can quote it verbatim. If the Soviet leaders are malevolent enough to be capable of the same deed, at least they are not foolish enough to parrot this information abroad or even at home. The Sicilian peasant will learn, however, that the Soviet Peace Council is highly esteemed by the Soviet Government, and he will find nothing amiss in the Stockholm peace petition with all its onesidedness, *because no viable alternative has been presented to him by friends of the United States.*

THE great irony is that we could make better promises than the communists do—and live up to them as the communists do not. We have enormous agricultural surpluses which

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we hoard while the USSR barter with hungry countries, using foodstuffs that it can less easily afford to part with. While it may be true, as right-wingers like Eugene Castle have said, that you can't buy friends with food, still less can you befriend hungry people with guns unless they hope to use the guns to get food with. And perhaps, after all, what bothers people like Castle is the lack of disproportionate enthusiasm displayed by people who have received only a pittance of our largesse. It is, after all, hard to elicit fawning praise from people who know that they are merely getting a few (not even all) of the scraps that drop from our rich man's banquet table.

We could, without sacrifice, minister to the needs of the hungry and thus turn them away from communism and put them in a frame of mind to listen to what we could tell them about freedom. Instead, we are asked to sacrifice in order to ape the military side of the communist challenge. Isn't it time we stopped kidding ourselves and put our American know-how to work on the side of life instead of death? By might we have lost again and again, despite short-term illusions of victory. Surely it is time to arm ourselves with weapons of love, kindness and generosity, and if it should come to the point where sacrifice is needed, let us give the world a true demonstration of the pioneer spirit that went into the making of America.

We have a great opportunity, if we would but recognize it, to live and help live. We are asked to sacrifice in order to have a dubious and immoral security. "Guns instead of butter" is one aspect of a large pattern of such sacrifice: we shall sacrifice a few of our luxuries, but give nothing of our substance; we who are rich will sacrifice part of the income of the poor but not a bit of our largesse; and in the end we will ask our enemies to sacrifice too on our behalf. What would happen if we tightened our belts for the sake of healing the sick among the enemy? Does anyone seriously believe that the Kremlin would launch a military attack in answer to a U. S. sponsored

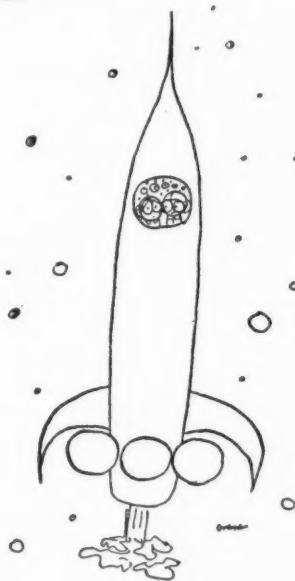
program to raise the Russian standard of living? We might well expect a propaganda barrage accusing us of evil intentions, but that would be nothing new.

What prevents us from embarking on a course of actively "loving" our enemies, by-passing the enemy rulers and showing kindness to the "enemy" population who are really our friends unless we alienate them by our threats? This is a radical proposal, to be sure; it violates the familiar nasty politeness of traditional diplomacy. But we have had ample proof that the latter does not work, that Machiavellian cleverness is after all, no substitute for Christian kindness. Why then do we still balk at the only morally sound alternative?

It is an old story, and the ending is

perennially the same—those who would usurp God's judgment but who boggle at his command to love one's neighbor (and one's enemy, too) may not do so with impunity. Unless we experience a change of heart as a nation, our doom is as finally sealed as was that of the mighty Roman Empire. Will it be any solace if we manage to pull down all that mankind has built when we fall? The stakes were never so high, nor the choice so sharply drawn; and although it has been gathering dust for centuries now, the Christian alternative remains before us, precarious in its short-term practicality, yet brimming with hope. Are we courageous enough to risk our lives for it, or shall we continue our game of Russo-American roulette, flirting with the certainty of annihilation and the unforgivable sin of murdering mankind?

WHAT IF WHEN WE GET THERE IT ISN'T BETTER?



On April 5, Pastor Siegfried Schmutzler was arrested at his home and his property searched. It seems, however, that there was not enough evidence against him to enable authorities to open the trial within the legal lapse of time following his arrest. Under paragraph 107 of the Deutsche Demokratighe Republik criminal procedure all proceedings pending inquiries have to be wound up at the end of a three-month period.

Schmutzler, however, was kept in custody for nearly eight months. Physical exhaustion and unmistakable signs of fatigue of the accused, who was weakened by tuberculosis and arthritis, could not escape the eye of observers. His exhaustion was even apparent in the few sentences transmitted by radio DDR in a report on the process, the passages of which had been carefully cut and commented upon.

There is no way of telling to what extent the long period of jail, violating the law of the DDR, has contributed to Dr.

Schmutzler's finally pleading guilty in the sense of the charges made. But even this statement on his part does not release us from the obligation to clarify whether the charges against him were justified.

—GERMAN EVANGELICAL STUDENT MOVEMENT

FIVE YEARS' HARD LABOR:

SIEGFRIED SCHMUTZLER, STUDENT PASTOR

IT seems that in the course of the trial, the state prosecutor and the Court have made a point in avoiding the impression that the sentence on Schmutzler was directed against the church and its proclamation. The state prosecutor declared: "There is no question of a struggle against the church, nor will there be. However, we shall detect the enemy no matter what disguise he may choose. . . . There is no difficulty for the state authorities to differentiate between loyal Christians and reactionary elements in the church. The sentencing of Dr. Schmutzler was not the consequence of his religious conviction, but solely the punishment for his subversive actions. It is not directed against institutions of the church and Christians as a total group." (*Meue Zeit*, of November 29)

All that, and particularly the last sentence has to be rigorously denied. The charges against Pastor Schmutzler are not designed to break an individual, who has misused the public

obligation of a pastor and a Christian.

Nor are they directed against unspecified "reactionary elements" in the church, which need to be differentiated from the rest of "loyal Christians." There is every reason to assume that this differentiation is rather the signal for a new series of attempts to overthrow leading church personalities, disliked and feared, to force them out of their positions and to persecute them individually. The charges are directed against the "Christians as a total community." What has happened to Schmutzler can be the destiny of each pastor.

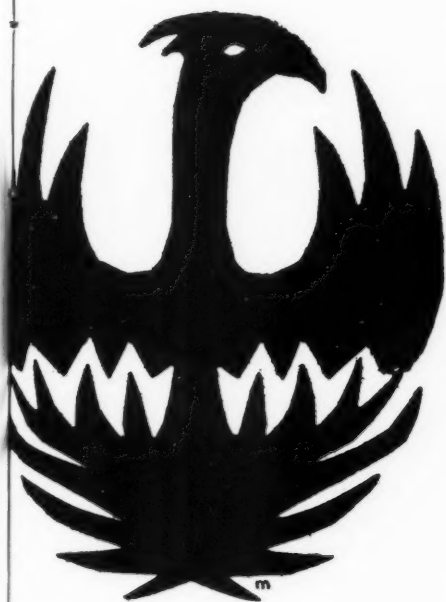
Dr. Schmutzler has been found guilty of "inciting to boycott" and has been described as an "inciter to murder, disguised in a clergyman's robe"—but this is to be denied with vigor and determination. After all charges brought against him, Dr. Schmutzler as a citizen has exercised his democratic rights according to the constitution, and, as a pastor and Christian, has proclaimed the Gospel of the

domination of Christ Jesus over all the world and life.

DURING the summer term of 1954, the Leipzig *Studentengemeinde* nominated Dr. Siegfried Schmutzler as their future student pastor from among a number of candidates proposed by the church. Apart from setting great store by his personal qualities as a preacher and pastoral adviser, the *Studentengemeinde* was led to this decision by the fact that he had had an excellent opportunity of getting to know the Leipzig *Studentengemeinde* during the time of his theological studies until 1950; for a time he had also taken the responsibility of a student leader. There was also great appreciation of the broad foundation on which he had based his studies and his deep insight into the difficulties of student life.

Before the outbreak of the war, Dr. Schmutzler had studied philosophy. After the war, before turning to the

motive



ology, he took a pedagogical course and for some time was active as a primary teacher. Since he had lost his father in early youth, he had to finance his studies. His mother died during the eight months he spent in jail without having seen her son once more.

There is every reason to believe that, up to the time of his arrest, also those who did not take part in the life of the *Studentengemeinde* were firmly convinced that Pastor Schmutzler had never played any other rôle in all this but that of the pastor of his congregation of students. He had no other aim but to proclaim the Gospel as the Word of God to those for whom he was responsible and who had been entrusted to him by the church. It is and will remain unintelligible to all who know him, on what grounds his proclamation of the Gospel, carried on unchallenged and without any kind of secrecy during a long time, should be prosecuted as disguised political and reactionary activity.

ALL those who have heard Schmutzler's sermons and Bible studies know that his theology and proclamation have no other roots but the very foundation of biblical revelation. His constant aim was to ponder

over and to proclaim God's total claim on the life of man and the domination of Christ Jesus over all realms of life.

In one of his sermons he cited the word of Christ passed on to us outside the New Testament: "While you are chipping your wood, I am there."—Whatever man touches in his daily task, he will always get in touch with Christ." In his understanding, God's total claim on man in Christ finds expression in the merciful acts of God who is deeply concerned about the humanity of man: "To be for or against Christ signifies nothing else but to be for or against the humanity of man."

It is therefore not surprising that his sermons and addresses cited the parable of the merciful Samaritan. There was a time when Marx and his followers had taken the rôle of the Samaritan, while the church had passed by the working population, fallen among thieves in the guise of the priest and the Levite. In his understanding, the task of all Christians is to help God through their witness and personal obedience to make their government what it should be according to his commandment. In this context he felt it his duty to say in one of his addresses at Böhlen, "that the worker in our present state is a zero; if he becomes disabled and old, nobody would lift a finger."

(*Neue Zeit*, Nov. 28)

Perhaps, in all that he did not act as the clever tactician which his enemies suspected him to be. The style of his witness was concrete and down to earth and far from pious phrases. It was only in this concrete and down-to-earth way that God's challenge could become audible; but it was bound to be a nuisance in the ear of his enemies; and the malicious ear would very well detect formulations that could serve as an argument for a hostile political attitude. But even this was difficult. This can be seen from the alleged statement of Schmutzler about the "Youth Dedication," cited repeatedly in reports on the trial in DDR papers, which apparently represented one of the main items in the charges of "inciting to murder": "Executives and all who

plead for the practice of 'Youth Dedication' should have a millstone tied around their neck and be drowned." (*Berliner Zeitung*, Nov. 26, testimony of the witness Harry Böttcher, welder.) In this context reference was made to the biblical text in Matthew 18:6. Whether the witness has understood the relation between the Youth Dedication and this biblical passage has to be left open. There is no reason to assume, however, that the state prosecutor made this oversight.

Schmutzler's proclamation is a continual call to intercession for all those who are estranged, indifferent or declared enemies of the Gospel.

Pastor Schmutzler loves his Lutheran Church and stands firm on the ground of its confession. In meetings with other student pastors he always used to underline and emphasize the particular nature of the Lutheran Church, and, although some of his colleagues occasionally found his "confessionalist attitude" difficult to digest, there was always evidence of his broad outlook and aliveness to the right comprehension of his ministry and the real meaning of a congregation.

There was such a wealth of openness and kindness about him that his word and brotherly nature were missed when he was absent. His students loved in him the down-to-earth and understanding adviser. Their confidence in him was nourished by his soberness and clarity in intellectual and spiritual questions.

WHAT HAS HE DONE?

The claim was made, as was the case a few years ago, that student pastors and *Studentengemeinden* were illegal. According to a report on the trial, published in *Neues Deutschland* of November 27, Judge Wirth stated that "there exist no student pastors as an institution of the state at the universities of the DDR." It is difficult to see whether this statement has a deliberately vague formulation in order to avoid challenge but still to give the impression of the illegality of the ministry of student pastors. In any case, there has never been such an

arrangement as "student pastors as an institution of the state."

The student pastor receives his ministry from the church with the call to care spiritually for Protestant students and all who want to know about the Christian Gospel, and to do so by preaching, giving pastoral care and administering the sacraments like any other pastor, he is the shepherd of his congregation. God's call to him and his congregation does not only command them to edify and nourish their own life, but to go out and spread the Christian Gospel among as many as possible. Therefore an attack on his ministry would amount to an attack on the world-wide missionary task of the church. Reports on the trial also contain the reproach that the *Studentengemeinde* itself was an illegal organization. "It was striking to hear that, in the course of the Schmutzler trial, some people referred to the 'Studenten-Gemeinde' at the institutions of higher learning in our Republic. One may ask, what they mean by this. There are different social institutions at our universities, but none called 'Studenten-Gemeinde.' No such organization has been enrolled at the Ministry of the Interior. It is therefore illegal. It goes without saying that organizations advocating the aims of NATO will never be recognized in this country. Moreover illegal organizations are forbidden by the law." (*Junge Welt*, Nov. 30)

AT this point we have to make the following comment: the *Studentengemeinde* is not an organization. Emphasizing its organizational nature is nothing but an attempt to split it from the church of which it is a part. It is for this very reason that the *Studentengemeinde* can never be enrolled at the Ministry of the Interior as one of the recognized organizations, nor can it ever be declared illegal. Like the church, of which it is a branch, the *Studentengemeinde* has been in existence long before the DDR has been created as a state institution.

It is a congregation like any other congregation. The fact that its members are students and graduates does not change its character, but means

additional responsibility. It is understandable that the government cannot but frown, if its claim to the exclusive right of influencing young intellectuals is met by another spirit which it cannot check. However, it would amount to a violation of the freedom of religion and conscience if a government made attempts to prevent students from keeping to their Christian community and participating in its life in all its phases. Incidentally, the somewhat naïve question on the part of the DDR authorities about the phenomena of the *Studentengemeinde* is surprising for it has existed for years and been taken note of in numerous administrative procedures of the bureaucratic system.

However, this question is not new for it was already brought up in 1953; when initiating the "new course" the *Studentengemeinden* as well as the *Junge Gemeinde* (church youth groups) were affirmed in their nature as institutions of the church.

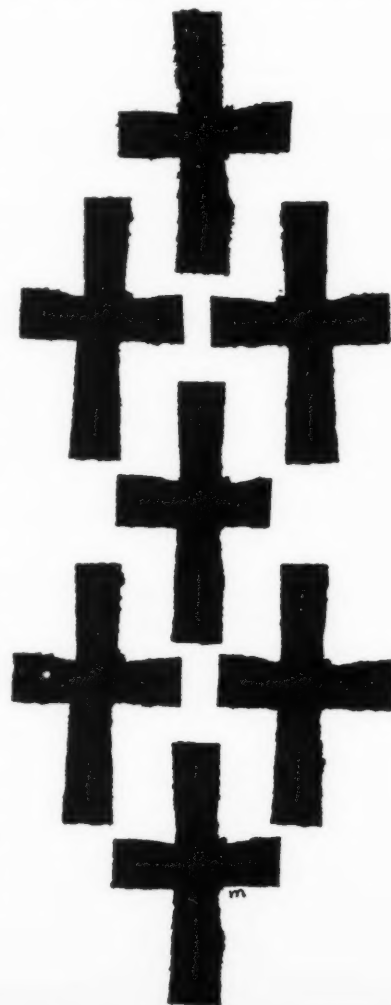
An accusation brought up against Dr. Schmutzler is that he had been in illegal touch with the West, through the contacts of his *Studentengemeinde* with the *Patengemeinden* in the Federal Republic. (*Studentengemeinden* which consider themselves the sister congregation of a particular *Studentengemeinden* in the DDR.) In order to strengthen the work of his circles, he went to Western Germany to beg from leading church personalities what is called "*Patengemeinden*." Thereupon Erlangen, München, and Münster were designated from some higher authority to become a "Pate" for Leipzig. (*Neues Deutschland*, Nov. 28)

This is an attack on one realm of the life of all German *Studentengemeinden*, which is considered and nourished as a natural feature in all other congregations as well as in this one.

Many church congregations in the Federal Republic, for instance, try, in spite of political boundaries, to make the solidarity of all Christians in the one Protestant church in Germany a reality by visits and spiritual exchange. But the same applies to the links of the churches in Germany with student Christian movements in other

countries and their churches. For many years the *Studentengemeinden* in Germany have been in a close family relation with the Indonesian sister of the *Studentengemeinde*, the *Gerakan Mahasiswa Kristen Indonesia*, a member movement of the World Student Christian Federation. The charge that Schmutzler asked these *Patengemeinden* from "church leaders" (bishops?) is unfounded and futile. The links between the different *Studentengemeinden* grew organically and existed long before he took over his office as a student pastor. During the era of political coexistence and under the slogan "Germans get together at one table!" all these relations were far from being considered illegal.

It is all the more surprising that they should suddenly take the shape of charges and contribute to a hard sentence. Moreover, if he is reproached for sending students to Western Germany to have them



"trained" in "NATO ideology" and for receiving visitors from Western Germany, these contacts amount to no more than the exchange between the *Studentengemeinde* described above. This exchange, of which he has now been found guilty, took place between the *Studentengemeinden*, incidentally, at a time when the present restrictive regulations for travel to the West were not yet imposed.

It seemed, in the beginning, that the evangelizing campaign at Böhlen was the immediate reason for his arrest. What Schmutzler and his students were doing in Böhlen was what they had often done in the framework of visiting tours to local church groups to keep in contact with other realms of church work and to proclaim the Christian Gospel. This is done by holding a series of sermons and addresses to which all those who have become estranged from the church are invited and by visits to their homes by student participants in this campaign.

To judge from the first press reactions in the DDR it is reasonable to assume that it was not the enterprise as such which caused the disapproval, but the facts that the evangelizing campaign was carried out in a predominantly industrial area with a workers' population, that Dr. Schmutzler was the main speaker and that only a few months had passed since the Hungarian uprising. Apparently at that time any contacts between students and workers constituted a neuralgic point. There had been attempts to persuade Dr. Schmutzler to give up this plan. The *Neue Zeit* of November 27 reports that in "several meetings, some of them with the chairman of the district council, there have been attempts to convince him of the danger of his plan." Dr. Schmutzler, on his part, tried to explain why this evangelizing campaign was still a legitimate enterprise and went ahead with his plan. After the third address its continuance was prohibited and the campaign came to an end with the sermon of the local pastor in the church.

All addresses given on this occasion at Böhlen had been delivered at an

earlier date to a different congregation. There, they had been received without any incidents and without attempts to disturb the congregation, as was the case in Böhlen. This very fact supports the assumption that it was the setting and the changed political situation which spurred authorities into action, rather than the substance of Dr. Schmutzler's addresses.

In a subsequent effort to pronounce sentence on the very substance of his addresses, three points in particular were brought up as charges against him. In the discussion he had said that we should also love war criminals as men. At the same time he had given expression to his concern that not enough was done for old or disabled workers. In one of the addresses he advocated that the divine commandment to sanctify Sunday should be followed for the sake of man. This was the basis for the charges that he had created dissatisfaction among the workers and boycotted the Five-Year Plan.

THE DDR press reports on the trial are very vague and ambiguous as to references to possession of disapproved or even dangerous literature. One of the accusations made against Dr. Schmutzler is that he has "naturally (!) imported a lot of undermining and heretical literature, which he discussed in part (!) in his newly founded 'discussion group for social and ethical questions' of the Leipzig *Studentengemeinde*." (*Neue Zeit*, of November 27) Another report states: "Among this material was a book, in the guise of utopian literature, published abroad, and dictated by perverse hatred and heretical slander." (*Neues Deutschland*, November 28) It is apparent that the press tried hard to prevent the public from knowing the titles. Everybody is all the more interested in knowing them.

Leonhart, *die Revolution entlasst ihre Kinder*

Orwell, 1984

Wendland, *Die Kirche in der modernen Gesellschaft* (The church in modern society)

The following comments should be made: Leonhart is a former member

of the central committee of the Communist Party in Germany. Some years ago, as an anti-Stalinist, he fled to Marshall Tito to Yugoslavia. At present he is studying in England and still considers himself a Marxist. Orwell has been a Labour member of the British House of Commons. His book, the action of which takes place in London in 1984, was written in 1948 and is designed to open our eyes to certain totalitarian tendencies in society throughout the world and to warn against a possible development toward dictatorship. What he is immediately concerned with is Western fascism. If the Court considers this book as an attack on the present situation

(Continued on page 31)



JUST DON'T THINK ABOUT IT.

Sir: Martyrdom! That is bearable when one has a cause. But to suffer martyrdom at the hands of society (that ambiguous individual!) because one has no cause—this is unbearable. But the drunkards of doubt and prostitutes of emptiness suffer just such a martyrdom. One would think that society has a cause or doctrine which it is defending against these "heretics." But precisely this is the illusion. Society has no cause, no doctrine. And it makes martyrs of those "heretics" who, by their own doubt and loss of meaning, reveal to society its true nature.

—Solus Hereticus

PETER LIPPERT'S LETTER TO MLADA FRONTA, COMMUNIST YOUTH PUBLICATION

Dear Editor,

There is much talking about the hydrogen bomb. All people wish there would be an end to the murdering. Protest proclamations are being signed—but all without any results. Show me one normal human being that would like to die of radioactivity. The whole world is longing for peace, each individual is seeking peace. Answer this question: Will you gain peace when you shout "Long Live Peace!" No, you won't!

The whole world is seeking peace, but not in the right place. I will be eighteen years old this October. No doubt you will think, "What can a young chicken like this tell us?" . . . When I see the confusion in the world . . . and compare it with the

Bible, I can see clearly that the Creator is laughing at all those who think that Man is something and can accomplish something. With what combine can you renovate frozen blossoms? . . . What can stop people in their own efforts to kill themselves off? Where else can you find peace and joy than in our Saviour and in his promises to mankind?

I know that you are going to take me for a fanatic, but how can you explain to me these questions: How could a perfectly thinking human being come into existence out of ninety-two elements without some higher power? Did Mr. Carbon, for instance, go to Mr. Hydrogen and say, "Look here, friend, you and I could make the basis for living matter by getting together." I hope they did not

need tons of paper for the organizational and administrative matters. Where did the complicated laws of nature come from? . . . Where did the early Christians get the strength to face the lions in the arenas and wait peacefully for their death?

I would give my monthly earnings for it if you would print my letter. Why did I actually write? First, I want your answer to my questions. But mainly because you say you are glad to hear your readers' problems and opinions. I am curious to know what you will do with my letter. Please don't throw it in the wastepaper basket; think for awhile about its contents. I am looking forward to your answer.

[Peter Lippert]

A COMMUNIST YOUTH PAPER

Rev. Paul Bock is director of the United Christian Fellowship at Bowling Green State University, Bowling Green, Ohio.

His wife is originally from Prague. This summer Mr. Bock and his family spent several weeks in Czechoslovakia visiting Mrs. Bock's family.

discusses religion

BY PAUL BOCK

THE Sunday edition of *Mlada Fronta*, the communist youth paper in Czechoslovakia, was sold out each Sunday during the month of August shortly after it hit the newsstands. The reason for the tremendous interest, amazingly enough, was the open discussion on religion the paper carried for a period of five weeks.

This unprecedented occurrence in Czech communist journalism was stimulated by a letter to the editor sent by a rather courageous seventeen-year-old boy named Peter Lippert. Its main idea was that God was laughing at the feverish efforts for peace by people who ignore him, the source of all life and peace. Peter begged the editor to publish his writing, and went so far as to offer his month's salary if the paper would print it.

So earnest was his plea that *Mlada Fronta* not only published his letter but invited the readers to send in their comments.

The response was immediate. Letters started pouring in from the read-

ers. In the succeeding three issues the editor published almost fifty of them—both those for and those against religion.

One of the attackers wrote, "My children are growing up happily—without any faith in a higher power. They know that whatever they need, their mother and dad will provide for them; they know what fatherland, dictatorship of the proletariat, and the party mean. They know about the fight for peace and they hate with their childish souls the imperialists and fascists who killed their grandpa."

Among the defenders of religion was a letter from a group of girls. They wrote, "We fully agree with what Peter Lippert said, because it really is not enough to call only, 'Long live Peace.' If all people understood what love for one's neighbor means, there would be no wars. If people loved each other as Christ showed us how to love, if they tried to understand each other, then there would be a paradise on earth."

The remarkable thing about this letter is that it came from a collective of girls in an industrial training program where there is quite a bit of Marxist indoctrination. The dormitories of these collectives are virtually sealed off from religious influence. On Sunday mornings obligatory programs are held there to keep the youth away from church. Ministers and priests are not allowed entrance.

These two letters are samples of the many received which discussed various aspects of religion pro or con. The second, third, and fourth issues of the series carried these letters.

In the final issue, the editor of *Mlada Fronta* stated that over three hundred letters had been received, and that the number of those for and against religion was about equal. It was obvious, he said, that the paper could not print them all. He introduced to the readers Dr. Milan Machovec, a university professor, who had undertaken the task of summariz-

motive

ing and commenting upon all the letters for this final issue.

IN his introductory comments Dr. Machovec expressed his respect for all the writers. He stated that many of the letters were obviously the result of long inner struggles. He even admitted the desirability of free expression in the press, saying, "The majority of participants have rightly emphasized that only by taking the road of free expression can something be solved. On the other hand, the suppression of opinions of others leads to deception and to moral deterioration of people . . . and we agree with this opinion."

He recognized that religion is still a vital force for many people, and that it has a constructive contribution to make to society. But he was careful to point out that someday in the future it will not be necessary at all. Its place will be taken by a communistic humanism.

A large part of his summary of the letters was devoted to answering the arguments of those who had defended religion.

To those who asserted that religion had played an important part in the lives of great scientists or great social reformers in the past, he replied that this was of no significance; they were simply reflecting the religious climate of their time.

"Did these great scientists believe in God?" Yes, but through that they did not differ from the tens of thousands of charlatans and authoritarians of their times—whose names have long been forgotten. They have differed from them in something else—in the power of the intellect—that was able to perceive the laws of nature.

The same type of reasoning was used in evaluating the great Czech church leaders—John Huss and John Amos Comenius—who had been frequently mentioned in the letters. They were believing people but so were their enemies, he said. Faith in God did not distinguish them from others. Huss was unique in his leadership and in his love for simple suffering people. He did not resemble the reli-

gious people of his time as much as he resembles some of the leading communists of our time.

(It might be noted here that the communists in their reinterpretation of history have made John Huss purely a social reformer—a forerunner of communism, rather than a religious reformer. The government has recently restored Bethlehem Chapel, the place where John Huss preached over five hundred years ago, but no religious services may be held there.)

The uniqueness of J. A. Comenius was in his educational reforms. Yet Dr. Machovec was willing to admit that Comenius had a deep faith, but he attributed this to his tragic lot in life, to his life as an exile from his homeland.

TURNING to the religious situation in Czechoslovakia today, Dr. Machovec recognized that religion is still a vital force, particularly among people for whom life has brought some problems of hardships.

"Yes, religion is still very much alive today, and the young comrades who were so surprised by Lippert's letter are all wrong. What is so strange about it? Would not the opposite be a miracle? For centuries religious myths have carved themselves deep into man's thinking. And there are still many problems that individuals cannot cope with and for which they cannot find help through ordinary means. Is it a miracle that they are turning for help to religion?"

Then he made some comments about existing religious groups in Czechoslovakia. He particularly deplored those who use religion as a means of political reaction. He welcomed the support of progressive religious people such as Dr. Joseph Hromadka, a Protestant theologian who accepts socialism while holding to fundamental Christian beliefs.

"What else can we say to the religious people who support socialism than that we are welcoming them very cordially. We want to fight together for a better tomorrow. We differ with you in one respect: you believe that in the course of time we shall be missing God and the Christian truths in

communism and that we shall return to them. But we believe that if you stay strictly in a humanistic perspective you will be able to drop the idea of God. We also believe that if anything is still missing from our lives, it is to be gained not by a return, but by a new way, springing out of the unbreakable strength and ability of a people who are fighting for the truth and the beauty of a new life. This difference of opinion, however, does not hinder our brotherly cooperation in a common fight."

The section that follows expounds the beauty and majesty of the new humanism:

"Opponents of religion are not base and immoral, as is often thought, but many of them have the great ideals of humanism, the faith in the ability, activity and initiative of man, in his development into a beautiful, noble life here on earth, rid of exploitation, superstition, material and moral misery. Nearly all the young contributors who wrote against religion emphasized the initiative of people, their gradual fight for the mastering of nature as well as for a new humanity, world brotherhood, and the way started by the great October revolution. They point out that this viewpoint has its heroes and its martyrs, its sacrifice and its enthusiasm."

(What a contrast between this statement of communist ideals and the description of communist morality in the new book by the Yugoslavian Milovan Djilas entitled *The New Class*.)

(Continued on page 30)

IT WORKS!



EARLY METHODIST LITURGICAL ARCHITECTURE

BY JAMES F. WHITE



THE history of Christian worship is that of a continuous succession of new ideas amid old forms. Each century has seen innovations and experimentation in the theology and action of public worship. Almost invariably these changes have been reflected in the buildings erected to shelter public worship, the liturgical architecture of each period.

Obviously, the liturgical functions of these buildings varied according to their use as parish churches, shrines of saints, cathedrals, monastic churches, or college chapels, necessitating differing architectural forms. As new concepts of worship became prevalent, new developments occurred in each category of liturgical architecture.

The Reformation accelerated the process of change. The significant changes made by the English reformers, particularly in the direction of increased lay participation in public worship, necessitated some radical adaptations of medieval churches in order to prepare them for Prayer Book worship. The reigns of Edward VI, Mary, Elizabeth I, Charles I, and the period of Puritan supremacy saw drastic adaptations of English churches as sharply contrasting liturgical ideas obtained favor and then were rejected.

Due to England's abundance of medieval churches, of which over nine thousand remain today, very few churches were built for Protestant worship till more than a century after the beginning of the English Reformation. It was not until 1666, when the Great Fire de-

stroyed eighty-four churches in the City of London, that a really creative Protestant liturgical architecture appeared in England. Fortunately, the task of rebuilding the city churches was entrusted to Christopher Wren, perhaps England's greatest architect, and a man closely connected to the English Church. Even today, however, medieval churches are more common in England than churches of the seventeenth and eighteenth centuries.

IT was in America that the problem of designing churches for Protestant worship first arose on a large scale. In the comparative freedom of the new world, different groups had an opportunity to experiment in liturgical architecture. At least six different solutions to the problem of finding an adequate setting for Anglican worship can be traced in churches still surviving from the colonial period. Among the dissenting groups, more radical innovations took place. The Puritan meetinghouses of New England evolved through at least three different stages. The Quakers created a highly distinctive form of meetinghouse to meet their special liturgical needs.

Many other groups developed their own characteristic building types. Not until 1689 were these dissenting groups allowed to erect buildings in England. The Toleration Act of that year permitted dissenting congregations to assemble for religious worship when "the place of such meeting shall be certified . . . and registered. . . ." Immediately, a number of such buildings were built by dissenters, their meetinghouses usually bearing no more resemblance to the parish church than dissenting worship did to that of the Established Church.

Methodism emerged upon this scene in a unique fashion, conditioned by the peculiar relationship between Methodists and the Church of England. In the mind of John Wesley, the Methodists were a part of the Church of England. A typical statement is found in the entry for August 28, 1756, in John Wesley's *Journal*: "My brother and I closed the Conference by a solemn declaration of our purpose never to separate from the Church; and all our brethren concurred therein." Throughout their lives, the Wesleys fought to avoid being identified with dissenters. The *Minutes* of the 1766 Conference state:

Yet we are not Dissenters in the only sense which our law acknowledges: namely, persons who believe it is

motive

sinful to attend the service of the Church: for we do attend it at all opportunities. We will not, dare not separate from the Church, . . . We are not Seceders, nor do we bear any resemblance to them.

The Wesleys considered the Methodists to be religious societies within the Church of England, although in time their societies came to include dissenters and many people with no connection to any denomination.

The Methodist services were intended to supplement, not to supplant the Anglican services. Services during "church-hours," i.e., the regular weekly services of the parish church, were only to be allowed "When the Minister is a notoriously wicked man . . . an Arian" or when churches were too small or too remote. Methodist services were scheduled so "that no Preacher may be kept from church above two Sundays in four."

The *Large Minutes* of the 1770 Conference and subsequent years warned "against calling our Society the Church, . . . Against calling our Preachers Ministers, our houses meetinghouses; call them plain preaching-houses." In other words, Methodism was not to take the place of the Church of England, nor was it to be identified with dissenters. In a sense, the Methodist preaching-houses had a function similar to that of the large preaching churches erected by the friars in the thirteenth and fourteenth centuries. They did not usually replace the parish church for the ministration of the sacraments, but provided a place for additional preaching services. It was expected that the Methodists would go to the parish church in order to receive the sacraments. In his *Journal*, John Wesley mentions "St. James', our parish church" or "St. Luke's, our parish church" referring to the churches in which the societies meeting at the New Room, Bristol, or at the Foundry, London, usually received communion. To the suggestion that "Our own service is public worship," Wesley replied, "Yes, in a sense: but not such as supersedes the Church Service. . . . We never designed it should. We have a hundred times professed the contrary." (*Minutes*, 1766)

Some Anglican priests, however, refused communion to Methodists. This happened as early as July 20, 1740, on which date Charles Wesley mentions in his *Journal* "Our poor colliers being repelled from the Lord's table, by most of the Bristol ministers. . . ." The consequence was that many Methodists communicated in private communions with the sick, seeking by this way to remain within the law. After 1743, Bristol Methodists received communion in their headquarters, the New Room, from episcopally ordained clergy.

In London, John Wesley used several consecrated Huguenot chapels for Methodist communions. In time, he began to use the Foundry and then the City Road Chapel for Methodist communions. Though the London and Bristol Methodists seem to have had frequent communions in their own chapels, these two centers were exceptional. Bowmer claims, "The impression gained is that while there was no general administration of the Lord's Supper in provincial Methodist chapels, it was not unknown for Wesley occasionally to administer when he visited them."¹ Until two years before his death, Wes-

ley resisted attempts by anyone but episcopally ordained clergy to administer the sacraments. Although Communion was rarely celebrated at provincial centers where ordained Methodists were not available, provision seems to have been made for the sacrament in the form of communion tables and rails.

Wesley allowed ordained clergy to administer the sacraments in these chapels because he had come to believe that no formal consecration service was necessary. In his *Journal*, August 20, 1764, he asks

How is it that many Protestants, even in England, do not know that no other consecration of church or chapel is allowed, much less required, in England, than the performance of public worship therein? This is the only consecration of any church in Great Britain which is



necessary or even lawful. . . . Let this be remembered by all who talk so idly of preaching in unconsecrated places!

Though Wesley's interpretation of the English law on this point is open to question, it seemed to him sufficient basis for building chapels for Methodist worship. On March 28, 1772, he wrote

I opened the new preaching-house in Poplar. One might say consecrated it; for the English law (notwithstanding the vulgar error) does not require, nay does not allow any other consecration of churches than by performing public service therein.

Methodist services were usually preaching services, a factor emphasized by the invariably prominent pulpit. The *Minutes* of the 1766 Conference state that the Methodist service

presupposes public prayer, like the sermons at the University. . . . If it were designed to be instead of Church service, it would be essentially defective. For it seldom has the four grand parts of public prayer; deprecation, petition, intercession, and thanksgiving. Neither is it, even on the Lord's day, concluded with the Lord's Supper.

In places, however, Morning Prayer was read, either from the Prayer Book or from Wesley's revised edition. Some distinctive Methodist services evolved in the course

(Continued on page 19)

¹ John Bowmer, *The Sacrament of the Lord's Supper in Early Methodism*, London, Dacre Press, 1951, p. 78.

BIBLE ILLUSTRATIONS:

BY MARGARET RIGG

THOUGH Marc Chagall is known as a master painter in oils, his work as a printmaker is a hidden fact. Yet his prints rank among the greatest produced in the century. Of these his **Bible Illustrations** are considered his most important etchings. They remain a testament to Chagall's own faith as well as an example of his stature as an artist.

His work on the **Bible Illustrations** began in the early 1930's and continued until the death in 1940 of Ambroise Vollard, French picture dealer who had commissioned Chagall to do the illustrations.

Concentrated research for the prints took Chagall to Egypt, Palestine and Syria to study the actual landscape of the Holy Land. He was dissatisfied with his first illustration attempts and completely reworked the set after his trip and study. By the time his patron died in 1940, Chagall had completed a total of 105 plates in the series, but the project was never published as planned. Consequently these etchings, plus a substantial number of his entire output of prints, were never put into circulation and rarely exhibited. In the United States the illustrations were not seen until just recently. They were first exhibited in New York at the Museum of Modern Art special Chagall show, December 18, 1957, through February 23, 1958.

During his early experiments with graphic arts mediums Chagall found in etching his true voice. The artistic ordering of his fantastic forms, the motifs and themes which constantly occupy his attention all take on a special quality under the limits of black and white. Compactly and forcefully conceived, they express the meaning of existence in terms of faith.

OUT of his own Jewish experiences in the faith and from his study of Bible texts appear themes of existence and destiny, loneliness and solitude, faith and doubt, wisdom and revelation. The mysterious and dreamlike world Chagall portrays convincingly as both believable and holy. Chagall let the mighty acts of God in the affairs of men, as told in the Bible, speak to him and

he remained faithful to these texts of the unique Holy Drama.

Chagall was always caught up in the folk tales of his native Russia. In his own childhood, spent in the village of Vitebsk on the banks of the Dvina river, there was a mingling of Russian ways and Jewish heritage. All the rich provincial pleasures and occupations of that life became a significant part of his artistic expression.

When he turned to the task of the extensive series of **Bible Illustrations**, his technical approach became altered: the content dictated a somber yet dramatic tone of heavy blacks, sharp contrasts of light and shadow, masses of dark set against softness of line, so different from his colorful canvases. The plates were the result of the most assiduous preliminary studies in gouache, black and white sketches, and careful drawings. Even the plates themselves underwent profound changes in the preparation for final printing. Often up to twelve stages have been noted in the finishing of a single plate, with each stage showing amazing alterations. "Through the whole series we get the impression of a profound struggle within the artist himself, as well as a struggle with his subject and technique. He put his entire talent as a craftsman to a final and supreme test. In none of his earlier work did he ever appear under such emotional stress and strain." *

This was the artist as a man of faith striving to hear the Word of God and to give it clear expression in visual terms. He put himself to the task without reserve, feeling that the power of the Scriptures summoned all his talent for translation and communication.

"It is the glory and the misery of the artist's lot," as Andre Lhote once said, "to transmit a message of which he does not possess the translation." ** This was true of all Chagall's work, but we see in his **Bible Illustrations** a rehearsal of the drama of our salvation, an account of the promises of God.

* *Marc Chagall* by James Johnson Sweeney, The Museum of Modern Art, 1946, p. 76.

** *Ibid.*, p. 7.

S: CHAGALL



ABRAHAM MOURNS SARAH

March 1958

MUSEUM OF MODERN ART, N. Y., GIFT OF MR. & MRS. BERNARD J. REIS



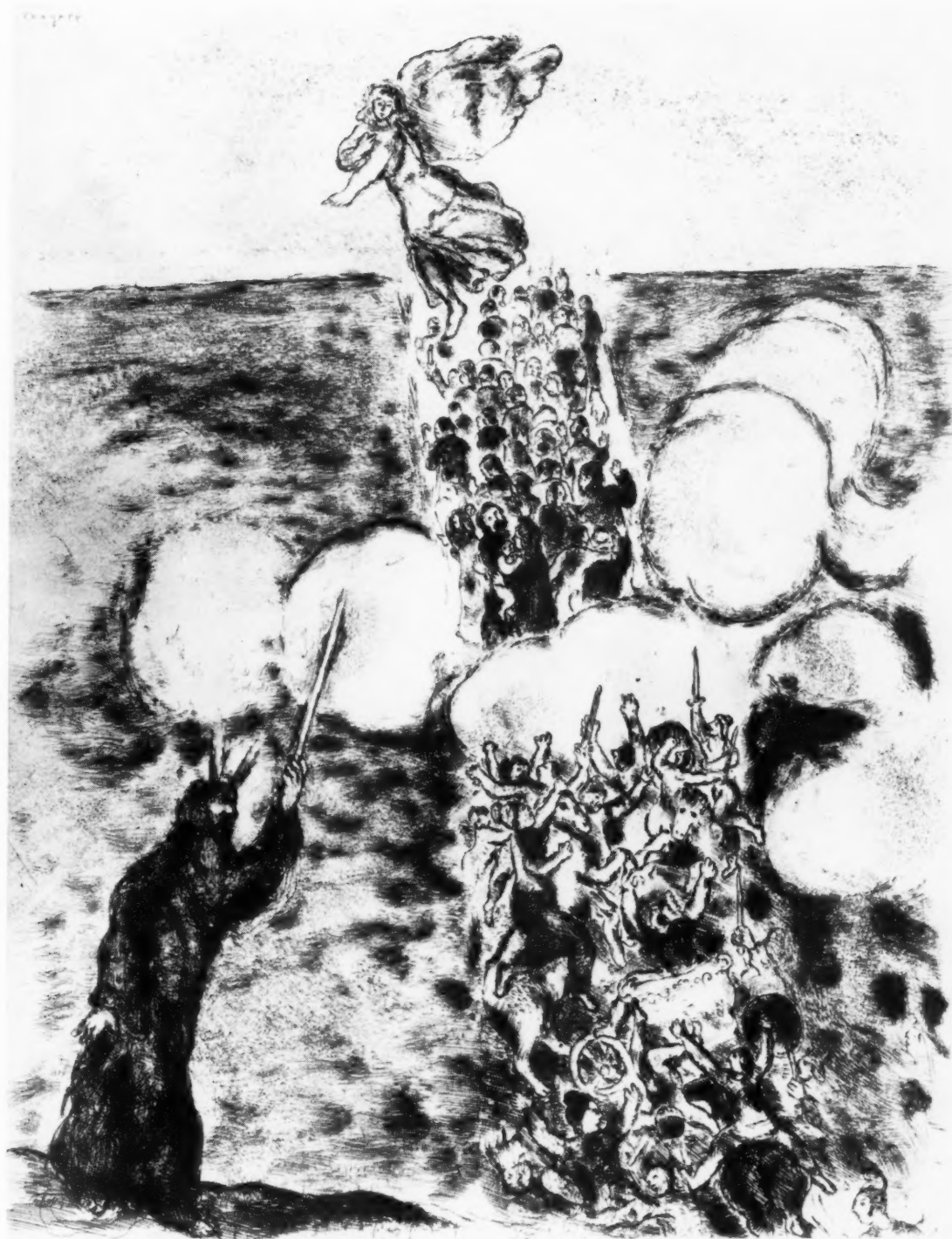
JACOB'S DREAM

JOSEPH THE SHEPHERD



ELIJAH'S VISION

PHOTOS, COLLECTION
MUSEUM OF MODERN ART, N. Y., GIFT OF MR. & MRS. BERNARD J. REIS



CROSSING THE RED SEA

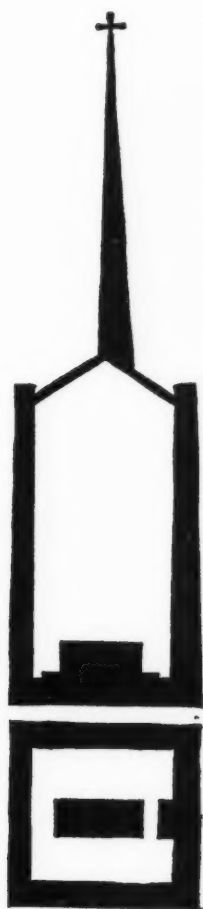


PHOTOS, COURTESY MUSEUM OF MODERN ART, N. Y., GIFT OF MR. & MRS. BERNARD J. REIS

DAVID AND BATHSHEBA



KING DAVID



RCB

of time. The Watchnight, a monthly service of preaching, singing, and prayer was widely observed. Less frequent were the Love Feasts, a service which like the Watchnight had been inspired by the Moravians. Covenant Services, derived from the writings of two seventeenth-century Presbyterians, Richard and Joseph Alleine, were held annually on New Year's Day. Hymn singing was always an important part of Methodist worship. Anthems were forbidden, however, "because they cannot be properly called joint worship." The introduction of organs, early in the nineteenth century, caused much controversy and eventually led to a schism.

THE early Methodist preaching-houses and chapels are a good index to Wesley's ideas of worship, since his supervision extended to the architecture of these buildings, as well as to their uses. However, before any buildings had been erected for Methodist worship, and long afterwards, field preaching was popular. Whitefield was one of the earliest exponents of it, though Wesley was exceedingly reluctant to adopt such a radical practice. On March 31, 1739, after hearing Whitefield

preach at Bristol, he wrote in his *Journal*:

I could scarce reconcile myself at first to this strange way of preaching in the fields, of which he set me an example on Sunday; having been all my life (till very lately) so tenacious of every point relating to decency and order that I should have thought the saving of souls almost a sin if it had not been done in a church.

Two days after this, his inhibitions having been overcome, he wrote, "I submitted to be more vile, and proclaimed in the highways the glad tidings of salvation, speaking from a little eminence in a ground adjoining the city to about three thousand people." Field preaching soon became an accepted practice, although we find in the *Minutes* of the 1744 Conference a caution, "Yet (to avoid giving needless offence) we never preach without doors, when we can with convenience preach within." Experience, however, soon proved that preaching alone did not suffice since "almost all the seed has fallen by the wayside." Religious societies were formed for the benefit of "those who are convinced of sin" so they could "watch over one another in love."

In many areas, the poverty of the Methodist people made it impossible to erect preaching-houses. Private homes, barns, inns, old theaters, and other buildings were used as Methodist preaching-houses. According to the

Toleration Act, such buildings could be registered for religious worship. Wesley stoutly resisted the application of the term "Protestant Dissenters," but sometimes he could not prevent it from being used on the license. Despite the licenses, there was danger from mob violence, and many of these buildings are half concealed in alleys and back courtyards.

Several distinctive types of buildings developed in time. The most remarkable of these was the octagon. The inspiration for building in this shape seems to have come from Wesley's visit to Norwich in 1757 during which he saw the octagonal meetinghouse completed there the year before. This building may have been modeled after the octagonal churches built in the Netherlands (and America) by Dutch Protestants. Wesley wrote in his *Journal* concerning the Norwich meetinghouse, "I was shown Dr. Taylor's new meetinghouse, perhaps the most elegant one in Europe. . . . The inside is furnished in the highest taste, and is as clean as any nobleman's saloon. . . ."

With Wesley's powerful authority behind it, this type of building was widely adopted by Methodists. At least a dozen such buildings were erected between 1760 and 1770. The Conference *Minutes* of 1770 and following years carried instructions to "Build all preaching-houses where the ground will permit, in the octagon form. It is the best for the voice, and on many accounts more commodious than any other." These two features, the assumed superiority for preaching purposes, and the increased accommodation made possible by galleries on seven sides, were probably Wesley's chief reasons for building octagons.

THOUGH the octagon had an early popularity in English Methodism, it was eventually replaced by rectangular buildings. Actually, the earliest Methodist preaching-house, the New Room in Bristol (1739), is of a roughly rectangular shape. This building, which is still very much in its original condition, has an entrance at either end. The north entrance leads to a lobby under the two-decker pulpit. In front of the pulpit and reading desk is a rectangular platform enclosed by a rail containing the communion table. There are galleries on the two long sides. The ceiling is pierced by an octagonal lantern which reaches through the preachers-house above the chapel. Since Methodist preachers usually itinerated, the preachers-house became an important feature of the Methodist chapels. The *Minutes* of the 1780 Conference ruled that "Wherever a preaching-house is built, see that lodgings for the Preachers be built also." An interesting parallel may be drawn between these preachers-houses and the *domus ecclesiae* connected with churches in the fourth century.

The most famous early Methodist chapel, the City Road Chapel in London, was opened in 1778. It is significant that it was designated a "chapel" instead of a "preaching-house." In liturgical arrangement, it was similar to many eighteenth-century Anglican churches. Evidently it fulfilled for Methodists many of the functions of a parish church, and an episcopally ordained minister was usually present to administer the sacraments. The presence of a stone baptismal font at any early date indi-

cates an exceptional development of Methodist independence here. The City Road Chapel has suffered much from ill-advised embellishment and restoration.

In its original form, it was a plain building with galleries on three sides and a shallow apse on the fourth. The apse contains the original communion table and rails. Directly in front of it stands the pulpit, once a three-decker, but now shorn of the top five feet of its former fifteen-foot height. The position of the pulpit, in front of the communion table, was common in eighteenth-century English churches, and one example of this practice survives in Trinity Church, Newport, R. I. A few examples of this arrangement survive in Methodist chapels, but in most instances the communion table stood in front of the pulpit. The style of City Road Chapel had a great influence on subsequent Methodist chapels, especially after the ruling of the 1791 Conference that "Every house larger than the Bath house is to be built on the plan of the new chapel in London, both within and without."

AFTER Wesley's death, Methodism lost much of its distinctive emphasis on the sacraments. Methodists ceased going to the parish church for the sacraments, and in the Methodist chapels the sacraments were neglected. There is little to distinguish Methodist chapels of this period from those of other nonconformists, excepting the communion rail. The Anglican practice of communing in groups, kneeling at the altar, seems to have survived among nineteenth-century Methodists.

The plain and unsophisticated buildings of this period were built to hold as many people as possible, gathered about the pulpit. These chapels were usually provincial versions of Georgian, classic revival, or Gothic revival, characterized by a large (and often unwieldy) pediment and two rows of windows due to the presence of galleries on the inside. The interior was boxlike, filled with galleries surrounding a high pulpit with a railed-in communion table in front of it. The few surviving American Methodist chapels of the eighteenth and early nineteenth centuries are very similar.

There was nothing very distinctive about the furnishings of these buildings. The pulpit was invariably the dominating feature. Since several preachers might speak on occasions such as watchnights, the pulpits were often built to accommodate them. The 1770 Conference *Minutes* state, "Let there be no tub-pulpit; but a square projection, with a long seat behind." In addition, there was sometimes a reading-desk, often in front of the pulpit from which prayers and the lessons could be read. Private pews were forbidden, and only backless seats allowed. Wesley was extremely strict in separating the men from the women. In a letter, dated March 11, 1784, he wrote, "Let the rail in the new preaching-house go down the middle of the room. We have found this the only effectual way of separating the men from the women." In the Swinefleet chapel, separate doors were provided for the two sexes. The practice of separating the sexes, a very ancient custom, was not confined to Methodists in this period. Among Quakers the sexes were divided by partitions well into the nineteenth century, and some Anglicans of the same period attempted to recover the prac-

tice. It was only with great reluctance that Wesley finally had to allow the men and women to sit together in City Road Chapel.

Since most of the early Methodists were poor, the chapels were often very simple. The *Minutes* of the 1780 Conference ordered that "all preaching-houses be built plain and decent; but no more expensive than is absolutely unavoidable; otherwise the necessity of raising money will make rich men necessary to us. But if so, we must be dependent upon them, yea, and governed by them. And then farewell to Methodist discipline if not doctrine too."

Symbolism, decoration, or anything not strictly utilitarian was excluded, chiefly on the grounds of unnecessary expense. There is one reference in Wesley's *Journal* to iconoclasm. Somehow an image of an angel with a trumpet had been erected over the pulpit in the new preaching-house in Halifax. Now this was one of the few appropriate evangelical symbols, and was popular among French Protestants. However, by a vote of the preachers, it was removed and burnt. It evidently had been an offense to some of the weaker brethren.

ONE certainly cannot look upon the early Methodist chapels as buildings of artistic merit. They were as humble and unpretentious as the people who worshiped in them. Their significance as liturgical architecture is twofold. They represent the original stage of Methodism when they were used as preaching centers for religious societies within the liturgical life of the Church of England. They also foreshadow the development of an independent liturgical tradition, centering in preaching as worship.



motive

ABUNDANT LIVING:

summer service

OPPORTUNITIES

COMPILED BY EDDIE LEE McCALL

CARAVANS

METHODIST YOUTH CARAVANS are seeking young people to help revitalize and strengthen the youth program of local churches and communities, and to give a clearer vision of the Christian's responsibility in every area of life. Youth under 24 years of age, of strong Christian character, with experience in the Methodist Youth Fellowship, who are now in college or graduated, and want to help other youth find greater joy in youth work are urged to apply for a place on a caravan. All applicants accepted are expected to meet the following requirements: give approximately eight weeks to caravan project, ten days of training and six weeks in local churches and communities; serve without remuneration; serve in annual conferences other than their own; meet necessary financial obligations; go where assigned and conduct themselves as good servants of Jesus Christ. Caravan Training Centers will be held as follows: *Hendrix College*, Conway, Arkansas, June 10-20; *Westminster College*, Salt Lake City, Utah, June 17-27; *West Virginia Wesleyan*, Buckhannon, West Virginia, June 24-July 4; *Iglesia Metodista*, Manicaragua, L. V. Cuba, June 26-July 6. Caravaners pay transportation to training center to which they are assigned and return from last church served. The Board of Education and the annual conference pay health and accident insurance for entire period of service. Incidental expenses such as laundry and cleaning are the responsibility of the caravaner, and will be determined by personal habits of the individual. Room and board at training center provided by Board of Education. Room and board in local churches provided by host churches. Transportation from training center and between churches of summer schedule arranged by executive sec-

retary of conference board of education in cooperation with churches where team serves. Application blanks available from Wesley Foundation directors, directors of religious life on Methodist college campuses, conference directors of youth work, or from Methodist Youth Caravans, Box 871, Nashville 2, Tennessee. Send completed application to Rev. Jameson Jones, Box 871, Nashville 2, Tennessee.

Specialized caravan teams will be sent to Cuba, and others may work in field of drama in *United States*. Applicants for Cuba caravan should be upperclassmen or graduates, should have speaking knowledge of Spanish and preferably should have had previous experience in summer service work. Students interested and qualified write Rev. Jameson Jones, Box 871, Nashville 2, Tennessee.

METHODIST YOUTH CARAVANS also need adults to serve as counselors for the teams. Former caravaners would find this an excellent opportunity for service. Twenty-four years of age, preferably twenty-six or more, Christian character and maturity, training in youth work, knowledge of and experience in youth program of Methodist Youth Fellowship, ability to get along with people are some of the qualifications necessary. Write: Rev. Joseph W. Bell, Box 871, Nashville, Tennessee.

AMERICAN FRIENDS SERVICE COMMITTEE is sponsoring a Peace Caravan, June 9-July 11. Small teams of students will visit communities in *Middle Atlantic Region* to discuss international problems and share concern for peace with churches, service clubs, and other groups. Local committees arrange hospitality, meetings and programs. No charge: Project costs underwritten by AFSC. Write: American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

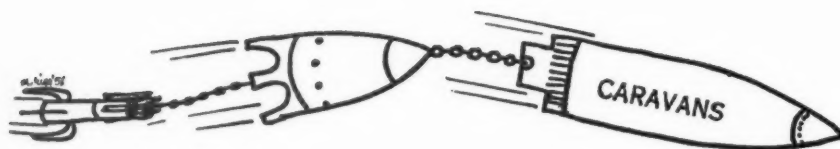
YOUTH FELLOWSHIP of the **EVANGELICAL AND REFORMED CHURCH** will conduct traveling caravans, June 28-August 10, in *Pennsylvania, Maryland, Virginia, Missouri, Wisconsin, Illinois* and *Texas*. Caravans include program planning, speaking at community meetings, area youth rallies, work projects, camping, leadership discussion, recreation and worship. Young people, 17 and over, who are physically strong, enjoy people and who wish to put their Christian faith into action should apply. Cost: Registration fee of \$5, plus travel expenses to training sessions and return home after roundup. Deadline May 1. Write: Miss Ethel A. Shellenberger, 200 Schaff Building, 1505 Race Street, Philadelphia 2, Pa.

FIRST BAPTIST CHURCH of *Las Vegas, Nevada*, in cooperation with various denominational groups, June through August, needs 16 to 20 young people with two years of college, to work in isolated Nevada points, none of which have year-round Christian work, and to conduct vacation church schools in each location. Young people who enjoy "roughing it" and who can cook and care for themselves will find this work especially interesting. Cost: Registration fee of \$10, plus travel to and from Las Vegas. Living expenses provided. Write: Baptist Student Movement, 152 Madison Avenue, New York 16, New York.

WORK CAMPS

THE METHODIST STUDENT MOVEMENT will sponsor the following work camps:

Ciudad Trujillo, Dominican Republic, June 18-July 30. Four or five Methodist students, both boys and girls, from the United States plus some Dominican students needed. Participants must have skills in construction, youth and children's



work, abilities in simple health education and homemaking, and deep desire for Christian service to other races and peoples which springs from understanding of the Gospel. Each student must complete his sophomore year or equivalent before project begins. Costs: Activities fee of \$50; student must pay travel to and from home to Miami and until he goes aboard the plane. Apply: Dr. Harvey C. Brown, Box 871, Nashville, Tennessee.

Anchor Point on Kenai Peninsula, Chugiak and Ketchikan (Alaska), June 18-July 30. Ten students who have completed sophomore year or equivalent, with Christian attitudes and purposes needed. Should have skills for simple construction work. Regular philosophy of work camps with a physical work project, worship and study will be carried out. Will be organized to give continuity to group since participants will stay together and perform their functions in three places at different periods. Cost: Students pay cost of travel from homes to Seattle and return; activities fee \$50. Work camp budget provides travel, room and board after leaving Seattle and return to Seattle. Write: Rev. R. C. Singleton, 150 Fifth Avenue, New York 11, New York.

Mexican villages, June 18-August 11. About 15 students from the United States with unusual Christian orientation making it possible for them to work with and love people of another culture. Should have completed their sophomore year or equivalent. Ability to speak Spanish helpful, but not absolute requirement. Cost: Students pay travel to Mexico City and return, plus activities fee of \$60. Write: Dr. Harvey C. Brown, Box 871, Nashville 2, Tennessee.

HENDERSON SETTLEMENT IN MOUNTAINS OF KENTUCKY, missions project of Division of National Missions in The Methodist Church, June 18-July 30. Work campers will live in buildings at settlement; will assist with landscaping the grounds, removing and

replanting trees, moving soil, building fences, etc. Also assist with daily vacation schools, youth activities, community recreation, etc. About 14 students, both boys and girls, needed. Must have completed freshman year to be eligible. Should have skills for work indicated and a deep consecration of their lives to Jesus Christ. Cost: Students pay travel to work camp and return plus activities fee of \$20. Write: Rev. R. C. Singleton, 150 Fifth Avenue, New York 11, N. Y.

LUTHER LEAGUE OF AMERICA will sponsor the following projects: **Caribbean Area,** June 26-August 1. Ten persons, 17-24 years. Limited to Lutherans. Cost: \$190 from New York and return. Painting and repairing various church buildings in **Puerto Rico** and/or **U. S. Virgin Islands.** Study of social problems and church life. **New York City,** June 28-July 13. Twenty persons, 16-24 years. Painting and repairing at Lutheran church (Negro congregation in Harlem). Study of social problems and work of church in heart of city. Cost: \$40. **Charleston, South Carolina,** June 29-July 12. Twenty persons, 16-24 years. Painting and general maintenance at the Franke Home for the Aged. Cost: \$40. **New Windsor, Maryland,** July 12-20. Twenty persons, 16-24 years. Processing of clothing for overseas relief. Study of Christian responsibility in international affairs. Cost: \$20. **Minneapolis, Minnesota,** June 28-July 6. Twenty persons, 16-24 years. Painting and repairing Lutheran settlement house, located in blighted area of city. Effort made to see and understand problems facing people living here. Cost: \$20. **Springfield, Ohio,** July 19-27. Twenty persons, 16-24 years. Maintenance work around Inner Mission building. Association with Children's Home will provide opportunity for study of many social problems. Cost: \$20. **Los Angeles, California,** July 12-20. Twenty persons, 16-24 years. Maintenance and painting in interracial congregation (Negro, white and Japanese). Study of social problems facing changing city.

Cost: \$20. Write: Luther League of America, 825 Muhlenberg Building, 1228 Spruce Street, Philadelphia 7, Pa.

UNIVERSALIST SERVICE COMMITTEE needs 8 volunteers, June 20-August 15, 18-32 years of age, for Chicago work camp. Group will work with year-round social work staff in providing day-camp program for children and teenagers of large interracial housing project. Excellent opportunity to understand social work and race relations. Cost: \$75 plus travel. Write: Universalist Service Committee, 16 Beacon Street, Boston 8, Massachusetts.

AMERICAN FRIENDS SERVICE COMMITTEE is sponsoring 6 camps in areas of social and economic need in the **United States.** Campers serve in Indian reservations, migrant worker communities, needy urban or rural neighborhoods, helping with construction and with recreational direction. Dates: June 23-August 16. Cost: \$135 per camper plus travel; financial aid available. Write: American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania. State whether interested in high-school or college-age camp.

MENNONITE CENTRAL COMMITTEE'S MEXICO work camp, June 20-July 19, followed by 17-day tour, will include 12 men and women (college students and graduates preferred) for camp located at **Cuauhtemoc, Chihuahua.** Volunteers participate in public health, Christian education, recreation and construction projects. Persons may participate in work camp and/or tour. Two hours college credit available to those who meet requirements. Tour capacity 28. Cost: Work camp and tour, \$245; work camp only, \$60; tour only, \$185. Covers all transportation (bus), board and room within Mexico. Write: Mennonite Central Committee, Akron, Pa.

CONGREGATIONAL CHRISTIAN SERVICE COMMITTEE'S Chicago, Illinois, work camp, July 6-August 3, needs 10 college-age volunteers to construct neighborhood play lots and renovate homes in blighted section of industrial Chicago. Ample opportunity for community contact through recreation, visits, religious program, etc. Write: Congregational Christian Service Committee, Inc., 110 E. 29th Street, New York 16, New York.

ECUMENICAL VOLUNTARY SERVICE (USCC) will conduct projects: **Riverside, California,** June 23-July 26. Renovation of the Sherman Chapel and Youth Center—Protestant ministry to the

students of the Sherman Institute, a school serving primarily the Navajo Indians. Cost: \$64 plus travel. Rapid City, South Dakota, June 22-July 31. Complete construction of youth center designed to serve needs of American Indian youth. Cost: \$74 plus travel. Los Indios, Puerto Rico, June 20-July 30. Chapel for united Protestant program to be built in this village in heart of Puerto Rico. Cost: \$22 including round trip flight New York—San Juan. A third camp is being planned for eastern part of United States. Details available later. Write: Ecumenical Voluntary Service, USCC, 257 4th Avenue, New York 10, New York.

COMMUNITY SERVICE

THE METHODIST STUDENT MOVEMENT is sponsoring a project which involves the role of the church in the inner city (the city to be announced later), June 18-July 30 (tentative). This project will afford students opportunity to experiment with best techniques of social work from viewpoint of Christian faith. About 12 to 14 students who have completed their sophomore year or equivalent needed. Skills for social work, activities with children and youth, and ability to evaluate complex, social situations required. Cost: Students pay travel from their homes to city of project and return. Also activities fee of \$20. Write: Rev. R. C. Singleton, 150 Fifth Avenue, New York 11, New York.

The Methodist Student Movement's Seattle, Washington, project will be part of summer program of Seattle Atlantic Street Center with perhaps some work in nearby churches which have relationship to center. Work in low-income housing project in day-camp program; share in cooperative household, plan their educational program including speakers in related fields, visits to agencies, work in neighboring Methodist church and attendance at meetings of social significance; offer opportunity to understand underlying causes of behavior and ways of changing behavior. Ten students, boys and girls, who have completed sophomore year or equivalent, with skills and insights in the kind of community center indicated needed. Date: June 18-July 30. Cost: Students pay travel between Seattle and their homes plus activities fee of \$20. Send application to Rev. R. C. Singleton, 150 Fifth Avenue, New York 11, New York.

THE BAPTIST STUDENT MOVEMENT, Chicago Baptist Association, The American Baptist Home Mission

Society and the Council on Christian Social Progress will sponsor intensive study of problems of community in transition in Chicago, Illinois, June 7-August 8. Projectors will see full-time employment in Chicago business and industry, will live together as Christian community, will participate in many aspects of local church life. Fifteen to 20 juniors, seniors, or graduate students, in all fields of study, needed. Exceptionally fine opportunity to study transitional community and relationship of Christian church to this type community. Registration date: May 1. Financial arrangements: Salary, keep, payment by participants—registration fee, \$15, plus travel to and from Chicago. Room, board, project fees of \$16 per week can be paid from earnings. Apply: Baptist Student Movement, 152 Madison Avenue, New York 16, New York.

JOINTLY: The Baptist Student Movement, New York Baptist City Society, New York Congregational Conference,



Judson Memorial Church, The American Baptist Home Mission Society and the Council on Christian Social Progress will sponsor project in New York City, June 13-August 31, where projectors will pioneer and serve church through seeking new, effective, even radical answers to urgent problems which have resulted from slow withdrawal of Protestant church from urban centers. Part of their understanding will be gained through full-time employment in business and industry in the community. Fifteen to 20 juniors, seniors and graduate students in all fields of study needed. Projectors live as cooperative community at Judson Student Center in Greenwich Village. Financial arrangements: Salary, keep, payment by participants—registration fee of \$15 plus travel to and from New York. Room and board, project fee paid from earnings. Registration: May 1. Write: Baptist Student Movement, 152 Madison Avenue, New York 16, N. Y. Cost: \$175 plus transportation to country for summer projects. Volunteers remaining four months or longer contribute \$50 a month. Some financial aid available. Qualifications: College students and recent graduates, teachers and young pro-

THE MENNONITE CENTRAL COMMITTEE, June 20-August 22 (approximately), will promote community service in agricultural migrant camps in Waterville and Hamilton, New York. Sixteen men and women, eight in each unit, college and seminary students preferred. Units do own housekeeping. Participants carry out program in crafts, recreation, Christian education for migrants and promote awareness of migrants' problems in community. Cost: \$15 per month plus maintenance. Write: Mennonite Central Committee, Akron, Pennsylvania.

AMERICAN FRIENDS SERVICE COMMITTEE is sponsoring summer and year-round units in Mexico and El Salvador. Volunteers encourage villagers to initiate self-help programs of health, sanitation, construction, agriculture, education, crafts, and recreation; also share in the riches of community life. Dates: late June to late August; also year-round.

fessional people. Some knowledge of Spanish useful in Mexico, essential in El Salvador. Write: American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

AMERICAN FRIENDS SERVICE COMMITTEE is sponsoring both summer and year-round projects in Chicago, Illinois; Oakland, California; and Seattle, Washington. Internes are placed as regular staff with social service agencies or to organize community programs. Direct recreation, work with local committees to improve environment. Dates: June 16-August 22 and year-round. Ages 18 to 30. Internes receive maintenance and modest allowance. Write: American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pa.

ECUMENICAL VOLUNTARY SERVICE (United Student Christian Council) will conduct project at Wayne County, New York, June 24-August 24, among migrants—wanderers—impoverished in the midst of plenty. Program beamed to elementary needs of all ages. Cost: \$100 plus travel (two-day training conferences incorporated into dates given). Also at New York City, July 1-August 17, in crowded west side a new

United West Side Parish is emerging. Purpose: to reflect church's responsibility to new and old inhabitants. Child care, youth education and adult work. Cost: \$88 plus travel. Write: Ecumenical Voluntary Service, USCC, 257 Fourth Avenue, New York 10, New York.

COLLEGE SUMMER SERVICE GROUP, National Student YM-YWCA, June 20-August 10, New York City, seeks to train students for effective Christian leadership by giving them experience in democratic group living, opportunity to understand contemporary problems and meaning of Christian vocation through service in areas of need. Participants have three primary areas of responsibility: their jobs, the seminars, the student group. They will be employed full time by outstanding social or church agency, work under supervision of trained social workers. Two evenings each week devoted to seminars with outstanding leaders. Costs: Registration fee, \$10; program fee, \$50; group activities fee, \$25; room and board (approximately), \$150. Some jobs pay room and board plus a small salary while others pay from \$125-200 per month without maintenance. Write: College Summer Service Group, National Student YWCA, 600 Lexington Avenue, New York 22, N. Y.

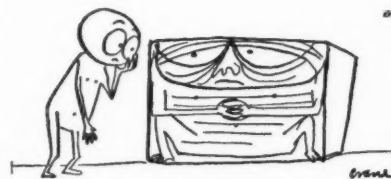
AMERICAN FRIENDS SERVICE COMMITTEE AND NATIONAL STUDENT COUNCILS YM-YWCA are sponsoring jointly internes-in-community project, *Seattle, Washington*. Students study and work with social effects of urbanization. Serving as staff members with small welfare agencies, they may direct recreation, organize craft classes, teach swimming, counsel at day camps, assist with research in TB hospital, work with neighborhoods to improve home and community environments. Internes work for room, board and costs of insurance and educational program. Dates: Mid-June-August 22. Fee: \$10 registration. Write: Judy Austin, 1417 42nd Street, Seattle 5, Washington; or American Friends Service Committee, 20 South 12th Street, Philadelphia, Pa.

YOUTH FELLOWSHIP OF THE EVANGELICAL AND REFORMED CHURCH will conduct community service teams, June 18-middle of August, in *Biloxi, Mississippi*; *St. Louis, Missouri*; *Cincinnati, Ohio*. Projects include club leadership, day camping, residence camping, playground work, vacation and Sunday church school. Young people, seventeen years of age and over, who are physically strong, enjoy people, and who

wish to put their Christian faith into action should apply. Cost: Registration fee \$5, plus travel expenses to training sessions and return home after roundup. Deadline: May 1. Write: Miss Ethel Shellenberger, 200 Schaff Building, 1505 Race Street, Philadelphia 2, Pa.

NATIONAL STUDENT COUNCILS of the YW-YMCA will sponsor activities in New York City, June 28-August 18, where students work in outstanding social agencies under supervision of trained social workers. Students have opportunity to help alleviate some of special problems people face in large cities, especially in blighted areas of urban communities. In addition, they will participate in intensive seminar program designed to acquaint them with problems of urbanization. Students work for room and board or a small salary which is generally adequate to cover living costs, fees of approximately \$65 and provide a small savings. Write: Barbara B. Bird, 600 Lexington Avenue, New York 22, N. Y.

THE PRESBYTERIAN CHURCH IN THE U. S. and in the U. S. A. will jointly sponsor the following projects: *Albion, New York*, July and August. Eight men and women with some group work, educational training or experience needed to work with seasonal migrant workers in a large fruit- and vegetable-producing area. Work may include literacy classes, sewing classes, vacation church schools, worship and recreational programs. Terms: Room, board, insurance and some travel help provided, plus small student scholarship if needed. *San Joaquin and Santa Clara Valleys, California*, July and August. Large number of students needed to work in ecumenical service unit, ministering to needs of agricultural migrants. Work will involve teaching in vacation church schools for children, literacy classes, sewing classes for adults. Some knowledge of Spanish helpful, but not required. Terms: Room, board, insurance, and travel on field provided; participants responsible for travel to and from field. *Marietta, Ohio*, June 10-August 16. Starting point for 30 men and women with one year of college (also some seminary students) who will serve a variety of communities in Ohio. After orientation period at Camp Presmont, small teams will work in intercity and rural communities in a vacation church school ministry, visitation, recreation and community service program. Terms: Board, room, insurance, travel on field provided, plus financial assistant where needed (\$50 per month for under-



A PERSON LEARNS TO ADJUST

graduates). Cooperative sharing of work in homes visited expected. *Whitesville and Colcord, West Virginia*, June through August. Two men and two women with one year of college or one year of work after high school (experience in vacation church schools helpful) to work with children and high-school young people in camps, vacation church schools and recreational programs in mountain project. Terms: Room, board, insurance travel on field, plus \$50 per month provided. Participant responsible for travel to and from Whitesville. Four projects in *Chicago, Illinois*: *Inner-city churches*, June through August. Twenty-five men and women with one year of college will work in two inner-city parishes, conducting day camps, vacation church schools, making surveys, providing leadership training programs for lay members, etc. Terms: Room, board and insurance provided. Participants responsible for travel to and from Chicago. *Commuters' team*, June through August. Ten men and women who live in Chicago area needed to serve a cycle of vacation church schools and related programs in three churches. Terms: Financial assistance provided on basis of need. *Neighborhood houses*, June through August. Summer staff will have close association with regular staff in working with newcomers through the neighborhood house program of the Chicago Presbytery. Terms: Room, board, and insurance provided. Financial assistance given on basis of need. Participants responsible for travel to and from Chicago. *Camp Gray, Saugatuck, Michigan*, June through August. Twenty-five men and women with camping skills needed. After orientation in Chicago where campers will live, group will spend summer conducting camping program for children, teen-agers and adults. Terms: Room, board and insurance provided. Financial assistance given

on basis of need. Participants responsible for travel to and from Chicago. **South-eastern Alaska**, June 8-August 3. Ten college students with at least two years of college and experience in vacation church school or elementary education needed. After orientation period, participants assigned to teams to conduct vacation schools in Indian fishing villages on the islands and in communities on mainland where there are Scandinavian immigrants. Transportation on field by seaplane and the motorship, Princeton-Hall. Terms: Students provide travel to and from Seattle, plus \$140 round trip air travel from Seattle to Sitka. Field provides room, board, insurance, travel on field, plus \$50 per month. Write: Presbyterian Church in the U. S. A., 808 Witherspoon Building, Philadelphia 7, Pennsylvania, or Presbyterian Church in the U.S., 8 North Sixth Street, Richmond 9, Virginia.

SEVEN DENOMINATIONS have united to provide a new kind of ministry through varied services involving a full parish life in **Cleveland, Ohio**, June 15 through August. Work in vacation church schools, recreational and educational programs. Large number of men and women needed. Experience in vacation church schools and/or experience in education helpful. Terms: Room, board, and insurance provided. Scholarship help given. Wider City Parish (also interdenominational) **New Haven, Connecticut**, June and July, needs summer workers to teach vacation church school classes, serve as camp counselors, provide leadership for outings and other recreational housing projects, visit families and churches of children involved in these activities. Worship, meals and program-planning shared with group ministry. Four or 5 students needed, preferably with some experience along these lines. Spanish-speaking person would be helpful. Terms: Room, board, and insurance covered and scholarship aid given up to \$100. Write: Presbyterian Church in the U.S.A., 808 Witherspoon Building, Philadelphia 7, Pennsylvania or Presbyterian Church in the U.S., 8 North Sixth Street, Richmond 9, Virginia.

INSTITUTIONAL SERVICE

AMERICAN FRIENDS SERVICE COMMITTEE volunteers will work in mental hospitals, schools for the mentally retarded and correctional institutions across the country. Group life. Dates: Mid-June-late August. Age requirements:

At least 19 for mental institutions; 21 for correctional institutions. Participants usually receive maintenance and salary from institutions, from which they contribute 10 per cent for project expenses. Write: American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

ECUMENICAL VOLUNTARY SERVICE, USCC, will conduct projects in eastern United States in mental hospital, approximately June 15-August 25. Unit members employed as ward attendants, should clear approximately \$200 during summer. Participants must also be interested in program of Bible study, seminar and possible manual work project. Write: Ecumenical Voluntary Service, 257 Fourth Avenue, New York 10, New York.

THE MENNONITE CENTRAL COMMITTEE will sponsor projects: National Institutes of Health, **Bethesda, Maryland**, June 13-September 1. Fifteen men and women, 20 years of age or above, college students preferred, to contribute toward modern medical research in cancer, arthritis, cardiac diseases and mental health as "normal controls." National Institutes are main medical research branch of U.S. Department of Health, Education and Welfare. Salary, \$85 per month plus maintenance. State hospitals in **Fergus Falls** and **Hastings, Minnesota**, June 16-August 29. Twenty men and women, ten in each unit, 18 years of age, to work as psychiatric aids in state hospitals. Salary, \$100 per month plus maintenance, \$15 per month deducted for unit fee. Institute of Logopedics, **Wichita, Kansas**, June 11-August 12. Eight persons, 18 years of age, teachers or college students, to work in school for children with speech and hearing defects. Salary, \$15 per month plus maintenance. Write: Mennonite Central Committee, Akron, Pennsylvania.

THE MENNONITE CENTRAL COMMITTEE'S Canada units will work in mental hospitals, tuberculosis sanatoria, polio hospital and on farm for boys. Dates available May 1-September 1. Wages range from \$15 to \$145 per month. Write: Mennonite Central Committee, 10 Union Street, E. Waterloo, Ontario, Canada.

UNIVERSALIST SERVICE COMMITTEE needs 40 persons, June 15-September 15, for following locations: **Concord, New Hampshire**, State Hospital (ward attendants and occupational therapists); **Cleveland, Ohio**, State Hospital (student assistants); **Topeka, Kan-**

sas, State Hospital (student assistants). Unit members receive \$160-200 monthly as salary, less \$25 flat fee to the USC, and monthly board charge of \$25 by hospital. Members should be mature and adaptable, and possess keen desire to serve mentally ill. For further information and application forms write: Universalist Service Committee, 16 Beacon Street, Boston 8, Massachusetts.

THE PRESBYTERIAN CHURCH IN THE U.S.A. and in the U.S. will provide significant opportunities for service in institutions such as mental hospitals for students willing to work as regular ward attendants, group leaders, etc. Participants will be upperclassmen, preferably in field of psychology, sociology or education. Cost: Minimum wages from institution will cover costs of room, board, and insurance and provide some travel funds as well. Write: Presbyterian Church in the U.S.A., 808 Witherspoon Building, Philadelphia 7, Pennsylvania, or Presbyterian Church in the U.S., 8 North Sixth Street, Richmond 9, Virginia.

INTERNATIONAL ACTIVITIES

THE METHODIST STUDENT MOVEMENT will conduct a travel seminar, directed by a staff person of the MSM, of 30-40 students, both boys and girls, through the following countries: **England, Holland, Belgium, Germany, Austria, Switzerland and France**. Connected with seminar will be a work-camp experience of about three weeks in refugee community in **Ried, Austria**, where group will assist in building church for refugees—part of Methodist

I WRITE FOLKSONGS



mission program. Students live in barracks in refugee community. During travel seminar, leaders from various areas of life in the particular country in which group finds itself will lead discussions on timely topics. In England, leadership from British Methodism and British Student Christian Movement; in Holland, from Peace Palace; in Belgium, from Methodist church; in Germany, from church and Frankfurt Theological Seminary; in Switzerland, World Council of Churches and World Student Christian Federation. An experienced, trained guide will assist with the group during the travel seminar. Those participating must complete their sophomore year in college or its equivalent before leaving the United States. They should be in good physical condition, of exceptional Christian character, and have capacity to love and appreciate people of different culture. Group will sail from New York by boat about July 8, and return to New York by boat about August 29. Cost from New York and return approximately \$924 for tourist accommodations. Write: Rev. R. C. Singleton, 150 Fifth Avenue, New York 11, New York, or Dr. Harvey C. Brown, Box 871, Nashville 2, Tennessee.

MENNONITE VOLUNTARY SERVICE will conduct projects in West Berlin, West Germany, Austria, Switzerland, France (maybe Holland, England, Poland), June through August. Thirty students, male and female, needed for construction work, painting, and sometimes social work (taking care of children in vacation camps). Experience desired but not necessary. Registration desired one month before camps open. Camps are organized on religious basis, open for young persons between 18 and 30. Cost: Room and board furnished by MVS. Participants pay transportation. Write: Mennonite Voluntary Service, Bruchstrasse 13 (22b) Kaiserslautern, Germany.

THE UNIVERSALIST SERVICE COMMITTEE will sponsor three international work camps in Germany, June 16-September 15. Fifteen Americans,

19-32 years of age, will serve as staff members of refugee camps (Baden-Wurtemberg and Weinsberg in South Germany) and at Jugenwerk Druhwalld Youth Home near Soltau. Volunteers pay \$500 for travel and food. Some knowledge of German helpful, plus some skill in group activities and a high degree of adaptability. Approximately three weeks allowed for personal travel. Write: Universalist Service Committee, 16 Beacon Street, Boston 8, Massachusetts.

AMERICAN FRIENDS SERVICE COMMITTEE will send about 100 volunteers to international work camps in Austria, Belgium, Finland, France, Germany, Great Britain, Greece, Holland, Israel, Italy, Lebanon, Norway, North Africa, Sweden, Switzerland, Spain, Yugoslavia. Projects include: earthquake damage repair, preparation of land for agriculture, road and building construction, playground construction. Date: Summer months. Qualifications: At least 20 years old, good stamina. Language facility and experience in other service projects desirable. Cost: About \$550. Some financial aid available. Write: American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pa.

ECUMENICAL VOLUNTARY SERVICE (USCC) will recruit for projects under auspices of the World Council of Churches in Austria, Belgium, Denmark, Finland, France, Germany, Great Britain, Greece, Iceland, Italy, Netherlands, Norway, Portugal, Sweden, Switzerland, Jordan, Lebanon, Fr. Cameroons, Fr. West Africa, Kenya, Union of South Africa, Hong Kong, Indonesia, Japan, Korea, Malaya, Okinawa, Bolivia, Brazil, Chile, Ecuador, Mexico. Costs: Europe—approximately \$750, inclusive, dates July to early September. Far East—approximately \$1,000-\$1,200, dates April, July and August. Africa—approximately \$1,000-\$1,200, dates July and August. Latin America—approximately \$200, Mexico; \$750-\$900, South America, dates July and August. Write: Ecumenical Voluntary Service, USCC, 257 Fourth Avenue, New York, New York.

THE BAPTIST STUDENT MOVEMENT will conduct caravan to Western Europe, June 15-August 1, as mission of friendship, service and study, with study concentrating on Protestant churches and student Christian movements. Fifteen to 30 mature young people of deep religious faith and positive Christian character with one year of college or equivalent work experience needed. Total cost round trip air charter from New York approximately \$1,000. Group will travel through several countries visiting work camps and conferences. Write: The Baptist Student Movement, 152 Madison Avenue, New York 16, New York.

ECUMENICAL VOLUNTEER SERVICE will sponsor teacher seminar in Black Forest of Germany, August 1-21, where American teachers can meet with German and Swiss teachers to discuss "What it means to be a Christian teacher in 1958." Bible study, discussions and opportunities to share across cultural and confessional lines. Cost: \$93.50 plus travel. Write: Ecumenical Volunteer Service, 257 Fourth Avenue, New York, New York.

ECUMENICAL VOLUNTEER SERVICE is promoting a Russian-American exchange seminar, June 30-September 8. Through cooperation of Council on Student Travel and three other of its member agencies, EVS will send 10 Americans to Russia for a 48-day program. Ten Russian students will come to the United States on a reciprocal basis. Committee on Friendly Relations Among Foreign Students will program for Russian visitors. In addition to 10 Americans going to Russia, EVS will recruit Americans to participate in program planned for visiting Russians. Cost for those going to Russia: \$925 plus insurance. Costs for those in Russian program to be determined later. Write: Ecumenical Volunteer Service, 257 Fourth Avenue, New York, New York.

LISLE FELLOWSHIP offers an international educational experience focused on intensive evaluation of direct, intimate experiences in field trips to communities, families, and institutions, and the cooperative group living process itself, seeking the understanding of other cultures, nations, communities, our neighbors, and ourselves. Lisle participants are young adults of all nationalities, cultural backgrounds, ethnic groups, and religious convictions with open minds and a common desire to learn and understand more about world they live in. Lisle units average about 30 participants, ap-

WHY DO I TRY?



proximately one half Americans. All quoted prices for overseas units include transportation from United States port to unit and back. Applications for overseas must be rendered by April 15. Applications for units in the United States must be received by May 15. The Lisle program has three divisions. *Regular units:* Germany, Southern Bavaria, August 1-31, language German, cost \$675; Denmark, Copenhagen area, July 13-August 23, language English, cost \$675; Scandinavia, two weeks each in Norway, Sweden and Denmark, June 29-August 17, language English, cost \$750; France, Paris area, July 13-August 24, language French, cost \$650; Colorado, Denver area, July 20-August 31, cost \$190; Japan, Tokyo, Takasaki area, language English, departing United States June 25 and returning August 29, unit dates July 15-August 26, cost \$1,275; California, San Francisco Bay area, June 22-August 3, cost \$190. *Educational tours:* Russia, June 25-August 31, long tour through southern provinces, 3-5 day stopovers in Ukraine, Moscow and Leningrad, with visits to Yugoslavia, Poland, Berlin. Cost \$1,375. Latin America, June 30-August 31, plane across South America with central stopover in Lima, Peru. Cost \$1,225. Deadline for applications: April 15. *Special programs:* First Russian-American student exchange. Lisle, in cooperation with Council on Student Travel, will offer this extraordinary opportunity to 15 American students. Forty-eight days of direct contact with Russian culture, sponsored and arranged by a Russian organization. Group leaves June 30 and returns September 8. Total cost \$925. Deadlines for applications, March 15, with \$50 deposit. *European study unit* in cooperation with European Center for Adult Education in Bergen, Holland, concentrating in the Benelux countries, Holland, Belgium and Luxembourg, July 14-August 22. Cost \$650. Language English; application, April 15. *Around the World* with one month in India, June 16-September 10, for 15 Americans. Group leaves from San Francisco, travels through Pacific Basin, spends month in intimate association with Indian culture, planned in cooperation with Indian Government and universities, back via the Middle East and Europe. Applications due April 15 with a \$150 deposit. Total cost \$1,950. All applications and inquiries directed to DeWitt C. Baldwin, Lisle Fellowship, Inc., 204 S. State Street, Ann Arbor, Michigan.

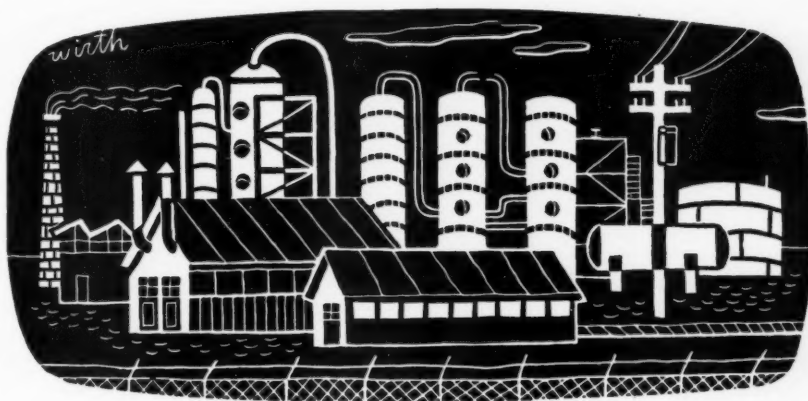
March 1958

STUDENTS IN GOVERNMENT

THE METHODIST STUDENT MOVEMENT will conduct the *Washington School of Political Processes*, June 18-July 9 (tentative), to provide education and stimulation for students vitally interested in total political process. School planned to give students opportunity for concentrated study and research in area of politics and political issues with emphasis on Christian approach and on discovery of ways of becoming more effective Christian citizens. Applications limited to students who

foreign students, from all backgrounds—unions, farms, colleges, churches, civic groups. Cost: \$350 tuition, room and board. Some partial and full scholarships available. College credit obtained through institution. Write: Encampment for Citizenship, 2 West 64th Street, New York 23, New York.

NATIONAL STUDENT COUNCIL, YM-YWCA, will conduct seminar in Washington, D. C., June 18-August 31, to provide citizenship training; introduction to some of major problems of U. S. Government; exploration of Christian im-



have completed sophomore year or equivalent. Graduate students welcomed. Not more than 20 students will be enrolled. Students expected to go back to respective home communities and take places in life of communities, but continue to study and participate as Christians in politics of that area or community. Cost: Students will pay travel to and from Washington, plus activities fee of \$20. It may be necessary for students to make contribution to cost of room and board. Applications: Rev. R. C. Singleton, 150 Fifth Avenue, New York 11, New York.

AMERICAN ETHICAL UNION will promote its thirteenth annual Encampment for Citizenship at *Fieldston School, Riverdale, New York* (California will have its first Encampment this year at Berkeley), June 29-August 9. One hundred needed for East and West Coast Encampments. To help men and women, 18 to 23, be clear on meaning of democracy and promote improved, effective and responsible citizenship. Lectures by prominent guests, small group discussions, films, field trips, self-government, full recreational program, wise use of resources of both cities. Participants form cross section of America, plus

plications of these problems; diversified experience in group living. Majority of positions for typists and stenographers, with various federal agencies. All positions require Civil Service tests which should be taken by mid-March. Limited number of positions in field of physics, chemistry, etc., open. Students interested in trainee program for technical and scientific personnel must take test early in 1958. Most jobs pay about \$50 a week. Students participate in intensive lecture-discussion program, hear and talk with policy-making officials from various government agencies, from Congress, etc. Members live together under direction of mature faculty person or YM-YWCA staff person. Group elects its own government body to plan recreation, worship and special events for week ends. Cost: Fees totaling \$75 include registration, program fee, insurance and group activities. Room and board are comparable to those on college campus. Write: YM-YWCA Projects, 600 Lexington Avenue, New York 22, New York.

THE PRESBYTERIAN CHURCH IN THE U.S. and in the U.S.A. will sponsor seminar on Christian responsibility in the world of nations, New York City, June 20-August 31. Seminar pro-

vides directed reading, field trips and discussions on international affairs with leading governmental officials, church leaders, and scholars. Ten men and 10 women, upperclassmen and graduate students, interested in international affairs invited to share in project and work in New York City. Participants should have background in political science, history, economics, etc. All share co-operative living costs and responsibilities. Each participant responsible for finding job for summer, preferably in international agency or organization. Students must have completed at least sophomore year of college and have skills so they may find employment. Cost: Out of individual incomes, the group will underwrite cost of the project—housing, meals, books, subscriptions, etc. Write: Presbyterian Church in the U.S.A., 808 Witherspoon Building, Philadelphia 7, Pennsylvania, or Presbyterian Church in the U.S., 8 North Sixth Street, Richmond 8, Virginia.

STUDENTS-IN-INDUSTRY

AMERICAN FRIENDS SERVICE COMMITTEE is sponsoring 4 internships-in-industry projects: *Chicago, Philadelphia, Lynn (Massachusetts)* and in one industrial Southern city. Internes find jobs in factories, share in cooperative household, learn firsthand some social and economic problems of industrialization. Dates: June 16-August 29. Ages: 18 to 35. Internes contribute about \$16 a week from their factory wages to cover room, board, insurance and project expenses. Write: American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

NATIONAL STUDENT COUNCIL, YM-YWCA, will sponsor student industrial seminar, June 13-August 22, *Minneapolis-St. Paul, Minnesota*. About 35 college students with interest in industrial society and the relation of Christian ethics should apply. Cost: \$20 registration fee; \$20 administrative fee; room and board. Students work at full-time industrial jobs at regular rate of pay. Most participants cover all expenses and save small amount. Apply prior to May 1. Write: Student Industrial Seminar, North Central YMCA, 30 South 9th Street, Minneapolis, Minnesota.

UNIVERSITY BAPTIST CHURCH OF SEATTLE and the **BAPTIST STUDENT MOVEMENT**, in cooperation with the **COUNCIL ON CHRISTIAN SOCIAL PROGRESS**, will sponsor project in *Seattle, Washington*, June 7-August 8.

Each projector will seek industrial job to experience "labor movement." This will serve as basis for study and discussion program in attempt to study industrial problems and management problems from Christian point of view. Sixteen persons over 18 years of age, with one year of college or equivalent work experience, invited to participate. Financial arrangements: Salary, keep, payment by participants. Registration fee, \$15 plus travel to and from Seattle. Room, board and projects fees paid from earnings. Registration date: May 1. Apply: Baptist Student Movement, 152 Madison Avenue, New York 16, New York.

THE PRESBYTERIAN CHURCH IN THE U.S. and in the U.S.A. can use 10 students-in-industry and 10 parish workers with at least two years of college June through August, in *Cleveland, Ohio*, to share a two-phase program. Each student-in-industry will find his own employment, thus sharing in the everyday working life of the city. Out of income each working student will provide maintenance for himself and one other person who will work as member of summer staff of the Inner-City Protestant Parish. Cost: Out of wages, students-in-industry are usually able to cover all expenses, with a prospect of some savings at end of summer. Write: Presbyterian Church in the U.S.A., 808 Witherspoon Building, Philadelphia 7, Pennsylvania, or Presbyterian Church in the U.S., 8 North Sixth Street, Richmond 9, Virginia.

MISCELLANEOUS

BOARD OF EDUCATION OF UNITED LUTHERAN CHURCH will sponsor 29 projects in the *Middle Atlantic States* and *north Middle West*, June 15-August 31. Seventy-five college students with good personal rating needed. Program will consist of welfare, recreational and leadership training; homes for children, aged, handicapped; settlement houses; hospitals; rural and urban

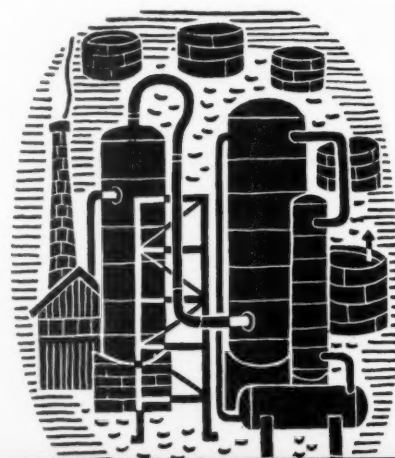
parishes. Remuneration: Room, board and \$100 per month. Students pay travel expenses. Registration dates: not later than March 25. Write: Mildred E. Winston, director, Summer Service Program, 231 Madison Avenue, New York 10, New York.

BAPTIST STUDENT MOVEMENT, AMERICAN BAPTIST ASSEMBLY needs 75 students, June 9-September 5, at *Green Lake, Wisconsin*, to share in program of worship and study, render service to American Baptist Assembly through work as dining room carriers, waitresses, bellboys, kitchen helpers, etc. Student staff open to those who will have completed one or more years of college work or who will have graduated in spring of 1958. Group strives to achieve Christian community through participation in ongoing program of ABS and through their work and study together. Cost: Room and board provided, plus \$50 per month. Write: Baptist Student Movement, 152 Madison Avenue, New York 16, New York.

THE MENNONITE CENTRAL COMMITTEE will place service units with two Easter seal camps for crippled children. Unit members serve as counselors. Abilities in crafts, swimming, recreation, music and nature study desirable. Two years of college required. Ten men and women needed for *Camp Paivika, Crestline, California*, June 20-August 30. Remuneration: \$140 for the summer. Four are needed for *Fairlee Manor, Chestertown, Maryland*, June 27-August 30. Remuneration: \$120 for the summer. Write: Mennonite Central Committee, Akron, Pennsylvania.

THE MENNONITE CENTRAL COMMITTEE will promote two projects: *Hamilton and Waterville, New York*, June 20-August 22, migrant labor camps. Ideal internship for those interested in ministry of missions. Sixteen men and women to teach crafts, lead recreation, and provide Christian education for children and adults. *Wiltwyck School for Boys, Esopus, New York*, June 23-July 25. Two persons to assist long-term volunteers in planning and carrying out a religious education program for about 100 boys. Unit activities with year-round MCC volunteers. Write: Summer Service, Mennonite Central Committee, Akron, Pennsylvania.

NATIONAL COUNCIL OF CHURCHES will promote a Christian ministry in the 26 national park areas in the West, including *Yellowstone, Yosemite, Zion, Grand Canyon and Se-*



quoia, June 1 to 15 through Labor Day, September 15. Seventy seminary and 55 college students needed to provide services of worship and activities for park visitors, college student employees and permanent park residents. General leadership background and experience necessary for all participants; seminary students should have preaching and organizational skills; college students should have leadership background in one or all the following: Athletics, music, discussion groups and Bible study groups. All students on staff expected to attend one of five regional training conferences held in late March and April. Remuneration: \$200 plus board and room for three months; some make more than \$500 plus room and board for summer period. Deadline: April 1. Write: Rev. Warren W. Ost, 257 Fourth Avenue, New York 10, New York.

NATIONAL STUDENT COUNCILS of the YW-YMCA will conduct seminars for leadership training, **Estes Park, Colorado**, June 1-August 31, and **Martha's Vineyard, Edgartown, Massachusetts**, June 22-September 2. Students are employed in YMCA family vacation center in Colorado or in summer resort hotel in Massachusetts. Two or three evenings a week spent in seminar sessions designed to help students develop leadership qualities and skills and to acquaint them with Christian Association concerns. Students at Martha's Vineyard receive \$200-\$300 plus room and board. To apply: For Estes Park, Miss Ruth Hughes, 1269 Topeka Avenue, Topeka, Kansas; for Martha's Vineyard, Charles O'Connor, 1145 Massachusetts Avenue, Cambridge 38, Massachusetts.

ILLINOIS AREA COUNCIL YMCA, in collaboration with **National Student Council YMCA**, provides significant opportunity for Christian students who want to work with people, who believe in using information and democratic methods to achieve their goals, and who want to work in organization which seeks to realize Christian purposes. Career opportunities available to limited number of college and university students who wish to have firsthand experience of professional YMCA work with one of the 33 departments of the **Chicago Association** or one of 42 other YMCAs in **Illinois**. Dates: 8 to 10 weeks during summer. Earnings: \$275-\$300 per month (camps include board and room with slightly lower salaries). Write: Area Council of YMCAs, Care Carlton Parker, 19 S. LaSalle Street, Chicago 3, Illinois.

NATIONAL STUDENT COUNCILS of the YM-YWCA will conduct leadership training schools in **New York City**, June 2-19, and **Berkeley, California**, June 19-August 3, to help presidents and cabinet members of campus YMCAs, YWCAs and CAs to become effective Christian leaders. Members are full-time summer session students either in the **Pacific School of Religion** (cost: approximately \$225) or **Union Theological Seminary** (cost: approximately \$300). Student live, work, study and play together, and under leadership of skilled directors, have integrated experience in Christian community: To apply for either school: Write Miss Jimmie Woodward, 600 Lexington Avenue, New York 22, New York.

DEPARTMENT OF CHRISTIAN EDUCATION AND EVANGELISM of the **New York Baptist City Society** will sponsor Christian camping service at **Old Oak Farm, New York**, July through August. Eighteen young people between 18 and 25 needed. In addition to serving as counselors, the projectors come together four times a week for discussion. Exceptional opportunity to work with underprivileged metropolitan children. Cost: Registration fee of \$10, plus travel to and from camp. Room and board plus between \$125 and \$200 for entire period. Registration date: May 1. Write: Baptist Student Movement, 152 Madison Avenue, New York 16, New York.

BAPTIST STUDENT MOVEMENT, AMERICAN BAPTIST HOME MISSION SOCIETY, will conduct project at **Wierton, West Virginia**, June 7-August 8. Eight or 10 college or graduate students needed to participate in study of philosophy and programming of Christian center work. Project is set up to provide opportunities for leadership training for those interested in program of Christian social service. Registration: May 1. Cost: Room and board provided, plus some financial compensation. Write: Baptist Student Movement, 152 Madison Avenue, New York 16, New York.

WOOLMANDALE (Coopersburg, Pennsylvania) provides an educational center for young adults, 18 to 25, who are concerned with great upheavals in our world, with human needs, and who want to make creative social contribution. Program will include many resource leaders. Also weekly social study trips, work on farm and school industries, handicrafts, singing, folk dancing, and hiking. Dates: June 18-August 18. Tuition, board and room \$40 for two

months. Application should include \$10 registration fee. Also state whether you need scholarship help. Enclose also letter of recommendation from someone, other than a relative, who knows you. Write: Bob Luitweiler, Woolmandale, Star Route, Coopersburg, Pennsylvania.

THE PRESBYTERIAN CHURCH IN THE U.S. and in the U.S.A. is projecting a new type study seminar in **Mexico City**, June through August. Students will enroll in the University of Mexico, taking credit courses in their own fields. There will be additional study and discussion sessions with representatives of church and student Christian movement in Mexico. Upperclassmen with one year of Spanish eligible. Cost: Approximately \$250 plus travel. Write: Presbyterian Church in the U.S.A., 808 Witherspoon Building, Philadelphia 7, Pennsylvania, or Presbyterian Church in the U.S., 8 North Sixth Street, Richmond 9, Virginia.

THE PRESBYTERIAN CHURCH IN THE U.S. and in the U.S.A. June through August, will sponsor seminar on urban renewal and task of church in **Philadelphia, Pennsylvania**. Group will work and study in areas of city planning, housing, health, human relations, etc. Jobs in city and voluntary agencies open to qualified upperclassmen and graduate students. Participants share co-operative living costs and responsibilities. Cost: Out of individual incomes group will underwrite cost of project—housing, meals, resources, books, etc. Write Presbyterian Church in the U.S.A., 808 Witherspoon Building, Philadelphia 7, Pennsylvania, or Presbyterian Church in the U.S., 8 North Sixth Street, Richmond 9, Virginia.

THE PRESBYTERIAN CHURCH IN THE U.S. and in the U.S.A. can place 40 or 50 specially qualified students or young adults in several fields. Graduate students in schools of social work, medicine, theology, engineering, and home economics particularly desired. Minimum period of service four weeks. Some jobs involve entire summer. Applications should be in March 31. Assignments not final until participant has signed contract which includes job description and terms of service. Participants receive room, board, insurance, travel on field, and in many cases \$50 to \$75 per month. Write: Presbyterian Church in the U.S.A., 808 Witherspoon Building, Philadelphia 7, Pennsylvania, or Presbyterian Church in the U.S., 8 North Sixth Street, Richmond 9, Virginia.

LETTERS . . .

LETTERS . . .

May I offer an apology to you and the readers of my article "The Terrible Sickness in Shakespeare's Othello" in January *motive*. The phrases "terrible sickness" and "terrible illness" of meaninglessness come from the work of the late Dr. Maurice Nicoll, the distinguished British depth psychologist: *The Mark* (London, 1954), pp. 19, 151; compare also *The New Man* (London and New York, 1950). They confirmed and summed up my own ideas, which had been arrived at independently in the study of Othello. In the long process of writing, rewriting, condensing and publishing the article, the reference to Dr. Nicoll unfortunately disappeared. I also regret this omission because the brilliance and profundity of Dr. Nicoll's work in giving psychoanalytic interpretations to incidents in the Bible, although gnostic in character, deserve to be better known.

—Norman Penlington
michigan state university
east lansing, mich.

. . . Mr. J. Hamby Barton, Jr., in "Nullus Episcopus, Nulla Ecclesia," was done a grave injustice by the editors, who misquoted a statement by Dr. Perry from page eighty-seven of his *Confessing The Gospel Mark Preached* (MSM-1957).

You quoted, in the editorial preface to Mr. Barton's article, "My ordination . . . is not apostolic, and it ought not to be." The full sentence reads thus: "My ordination in the ministry of The Methodist Church is, I believe, an authentic ordination, but it is not Apostolic and it ought to be."

There is obviously all the difference in the world between "ought not to be," and "ought to be." No doubt the misquotation was unintentional; yet, its effect was to throw the wrong slant on the entire article, and seemingly defend Dr. Perry for his Ordered commitment to what he rejects.

—Richard N. Howard
rochester wesley fellowship
rochester, new york

(Editor: Mr. Howard is right. This was an unintentional misquotation and throws the context of the article out of line. Our apologies to Mr. Barton of Drew University, and to Mr. Perry of Northwestern. By the way, we expect soon an article from Ed Perry, coming to the defense of his position.)

The trash you printed in your December issue entitled "A Lynching License Application Form" is entirely unworthy of *motive*. It is nothing but ridicule. Articles such as this simply ridicule everything mentioned in them, and in this case have slandered Southern morality (why Southern morality), the South in general and Senator Eastland.

Even though you think it ridiculous that Senator Eastland "knows what is best"—keep in mind that it is his job, like any

man in a position of leadership, to act positively on what he thinks is right. Senator Eastland does this quite well. You may disagree and argue against him but you must not ridicule him.

Ridicule is the worst possible approach to any controversial subject; it makes the presumption of having the "one right answer"—and I challenge anyone to say there is such a thing so far as the race problem is concerned. It is unworthy of *motive*. You can do better than this.

—Robert L. Edwards
wesley foundation
raleigh, n. c.

As the voice of one crying in the wilderness, permit me to comment on "Prof Plight at Ole Miss" in the December issue.

The article mentions two items, low pay and lack of academic freedom, as causes for the exodus of profs from Ole Miss recently. Taking the latter first: sure, academic freedom is a problem here, but no more so than at the average university in Mississippi, Alabama, Georgia, South Carolina, etc. Again, there are stifled profs—but Dean Farley is not one of them. He is most outspoken at times. So the problem itself is not particularly newsworthy, and even so, is dealt with superficially.

Regarding low pay, an associate professor is the second highest rank possible here. That rank requires quite a bit of tenure and a minimum of two degrees. Seventy-three per cent of those of that rank here have their doctorate—yet, the maximum pay is \$5500. Which is to say that low pay is the decisive factor in their leaving.

However, these are only symptoms. . . . There is the fact of third-rate facilities, libraries, equipment, etc. . . a staggering and complex problem exists here.

motive is in a position to do some real constructive work on race and American higher education. And serious-minded southern Methodist students, ministers and laymen will help you—unless you continue to repulse them by such superficial, distorted and slightly sensationalized articles as that one.

—John Mood
wesley foundation
university of mississippi

(EDITOR'S NOTE: *motive* reprinted both "A Lynching License Application Form" and "Prof Plight at Ole Miss" from sources within Mississippi. Which may go to prove there are persons within the state of differing opinions.)

Congratulations! I have always realized your magazine was good but just how good I didn't know until December, 1957. The article by Morgan on coexistence with Russia is the most sensible discussion of Anglo-Russian problems that I have read.

motive has commanded my respect far more than many other magazines. One bi-monthly Methodist magazine reminds me

of a sugar-coated tranquilizer. *motive* is more like a shot of whiskey which hits you between the eyes, burns your throat, ties your stomach in knots and says "Here I am—what are you going to do about it?"

. . . It makes me think. For that I thank you.

—J. R. McNutt
west virginia university

Call me what you will; I can't see printing such stuff as Nesch in *motive*, especially without color. It's hard to say this, since I wish to be anything but intolerant; but "religious" (art) is really strained to include it. That is, all art is, under this breadth of label.

Merely exercising my reader's license to complain.

—Jack Kellam
centre college
danville, kentucky

. . . Touche! As a member of the "uncommitted generation"—one of the many who's "had it," I can only utter a large thank you for helping to jell and direct my confusion into a seemingly answerable quest, for giving me reason to believe that the whole thing need not end in chaos. . . .

—Patricia Cullry
willamette university
salem, oregon

CONTINUED FROM PAGE 11

COMMUNIST PAPER/BOOK

Finally Dr. Machovec presents his conclusion to the whole discussion:

"We are not closing our discussion with any ready-made morals, or with an infallible recipe on how to solve this question of our relation to religion. Such a recipe does not exist.

WHAT should the result of our discussion be? We did not aim to finish all discussion of this topic, but rather to stimulate further thinking. Our aim was to help people consider the problems raised here and thereby learn how to fight more effectively for human happiness for ourselves and those around us. We hope it will help us to fight for a socialistic society, i.e., for a man without prejudice and superstition, fully educated and creative, a man who passionately loves life on this earth with all its delights, but at the same time a man who is deeply honorable, moral, concerned for others, full of lofty ideals and youthful appreciation for ever higher and newer ideals and goals of the free collective of the people of future generations."



STUDENTS IN POLAND: THE MILD CYNICS

"They are mild cynics now, not exalted crusaders, these youngsters, still capable of being stirred but wary of believing too much in anything lest it prove sham. They laugh easily, comfortably, and they do not pretend to know the answers to the questions of their time." These words have been written by Flora Lewis, a free-lance writer now living and working in Eastern Europe. In her *New York Times Magazine* article, she paints a vivid picture of Polish students. In so many ways, it is a graphic description of the mid-century student everywhere.

A year ago, just before the Poznan riots, the students were not mildly cynical, they were not waiting quietly. They mounted their soap boxes daily, spoke radically and were clamped in prison regularly. With the beginning of the riots, they were in the front ranks. They were crushed by the force of Russians arms but their constant impatience spread. Numbers of people in positions of authority were fed up too. And to the world's astonishment, Gomulka, head of the Polish communists, did not succumb. He chose to say no to Russian demands that Moscow communism stay master in Poland's house. And just as astonishingly, Khrushchev and the tanks backtracked.

Polish students feel themselves most fortunate. They look at the absolute destruction of the spirit Hungarian youth once displayed.

They are still struggling but it is a milder, less spectacular struggle now. This October, for instance, the high command of the communist party ordered the weekly student newspaper, *Po Prostu*, to close down. Demonstrations were held against the action and finally the demonstrations turned into a riot. Many of the student leaders were arrested and imprisoned. At present, the work is simply to free the students in jail. And, in a larger sense, the work has evolved into a quiet, stubborn resistance.

Reporter Lewis states: "The big words of last year—words like liberty, independence, democracy, socialism—do not come up in conversations. They are not forgotten but they no longer shimmer with the purity of illusion."

Many of the visions have been

trimmed. One Polish youth told reporter Lewis: "I'll give you an example of the changes in my own life. After Stalin died in 1953 my mother wrote a letter to a friend complaining because everyone had to attend so many memorial services. She was condemned to two years in prison for that. Last October, anyone could say anything. Now, we are not allowed to hold a protest meeting—though nothing will happen to us for sitting here and talking honestly with you."

Polish students agree there is nothing to do but watch and wait. They are following no great causes at present and have no great heroes. "The heroes are tired now," explained one youth.

In a very real way, they are much like Western students who are also waiting, also watching. Though there are some big differences.

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ation in the German Democratic Republic, no further comment need be added.

The work of Wendland, finally, is concerned with the question of how the church can do justice to its calling in a setting other than the capitalistic, bourgeois world. If such a book is defamed as undermining and heretical, we must explain this by the desire of the government that the church, as a remnant of a former era, live a modest and invisible life, barely tolerated, and barred from the center of public life as an advocate of the humanity of man in the name of Jesus Christ.

THE EVANGELICAL ACADEMIES AS "NATO-CENTERS"

This concern for the humanity of man, not only in a small reserved section of

his private life, but above all, in his daily work, led to the foundation of Evangelical Academies between 1945 and 1947; this began in the Federal Republic and later on was followed in the DDR. In the meantime Evangelical Academies have been organized in almost all European countries.

It is a slanderous statement that "during the last few years these academies have become more and more clearly the centers of NATO ideology in the guise of theology." (*Neue Zeit*, November 27) And the other statement that "Dibelius went to America to have a meeting with Eisenhower. When he came back, Evangelical Academies were founded all over Western Germany" (*Neues Deutschland*, November 28) is equally absurd, for academies as a new and promising branch of church work and church life were in existence long before the bishop of Berlin went to America, and even longer before Eisenhower was elected President of the United States in 1952.

It is one of the successes of the work of the Evangelical Academies that there is a neutral ground for their conferences and meetings; just because they are not dominated by any particular ideology, it is possible that a real encounter between ideologies takes place. The creation of a neutral platform on which all ways of life can meet and talk to each other as never before is the achievement of Evangelical Academies in the Federal Republic: communists and capitalists, socialists and conservatives, workers and directors, trade-union executives and representatives of employers' associations, atheists and Christians, generals and conscientious objectors. Therefore an attack on the institution of the Evangelical Academies is an attack on the open talk between men.

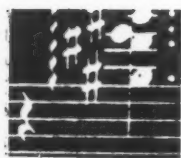
It is also an attack on the duty of each Christian, which is to understand the time in which he is living and to help shape it.

Dr. Siegfried Schmutzler, as a citizen, has exercised his democratic rights, guaranteed in the Constitution, and has met his duties in public life.

Dr. Siegfried Schmutzler, as a pastor, has proclaimed the Gospel of the love of God and of his dominion over all the world. He has exercised the right guaranteed to the church in the Constitution, to voice her opinion on matters concerning the life of the people.

This is why he has been sentenced.





MUSIC

USING RECORDS IN WORSHIP

by Hobart Mitchell

A NY group of students that meets for worship can add a new dimension to its services with high fidelity record-playing equipment and appropriate sacred records.

Certainly, all these groups use hymns sung together as an opportunity for all to participate actively and outwardly in the worship, as a means for expressing their Christian commitment and feeling of group unity. There should be a deep, inner sense of participation in the service as well, a personal involvement, a quiet commitment to God that happens within and does not show on the surface. And music that is listened to, if it is the right kind, can stimulate this inward participation. It can open the spirit so that the words and thoughts and commitment of the service will go deep inside and be persuasive.

Recorded music is particularly useful for this, because its seemingly unperformed, ethereal quality gives it an underlying quietness that leads the listener inward to meditation and prayer. During the playing of recorded music in church, one seems inclined to be still and seek God.

When recorded music is used in a traditional service of worship, the appropriate pieces fall into the spots marked for prelude, anthem or solo, offertory, and postlude; the choices compare with the choices of "live" music for a regular Sunday morning church service. But if the service is not traditional in order, if it has its own particular order with its scripture and meditative readings and responses and hymns and prayers carefully fitted in, then the recorded music becomes another service material, like the spoken parts and the hymns, to be used along with them in whatever amount and way proves most effective.

If it is sensitively chosen and skillfully presented, recorded music adds a great deal to the worship services of small groups. Not only does it give a meditative depth to the service, but it also adds a flow to the service and a flexibility, a fullness and breadth. Particularly is this so in the services where the music is used as a basic material. Then the flow of the music begins with the prelude and continues with breaks

for the scripture and readings and prayers right through the whole service into the postlude.

This type of service that uses music as a basic material falls midway between the traditional worship service and the quiet meeting for meditation and prayer. In fact, it is a good steppingstone from the one to the other. Most of us find extended periods of prayer and meditation difficult, and many find them impossible, not knowing how to use such periods. This kind of worship service that uses scripture and prayer and meditative words and music in a prepared sequence leads toward the quiet meeting. It shows us what to do with periods of quiet. Then if a group desires to do so, the spoken parts of such a service can be cut down gradually, until finally they drop away and only the quiet meeting remains with the carefully prepared sequence of music as the basis for its time of meditation.

In such a meditational sequence, the music can be of an abstract nature, prepared to hold us in recollectedness, to keep our attention focussed on God's presence, or it can be particularly selected and ordered to express the mood of a meditational theme, when a theme upon which to meditate is desired. Such a theme might be a Bible passage or a brief written meditation that all could read at the beginning of the meeting or a word or sentence made known to all before the time of quiet begins. Or the theme might be given by the leader in a call to worship as the meditation begins. In any case, in this type of worship, whether with theme or without, the music is used to deepen the meditative mood, to keep our attention in focus and to hold back distractions. In our work at Chancel, we have found that recorded music used in this way, if it is carefully chosen and joined in a sequence, is most helpful.

As you have likely gathered, using recorded music in worship is not a causal matter. You cannot equate it with the personal use of recorded music, that is, the putting of a piece of whatever sacred music happens to be at hand on whatever record player happens to be in your room. It demands just as much care and sensitivity as is needed when "live" music is used . . . in fact, more, because there is such a tremendous range and variety of music and of performances on records always available for our use.

The selection of the proper playing equipment and the most useful records is of vital importance. Inevitably, I suppose, a group will start with the playing equipment at hand. *But:* a manual turntable is much to be preferred to an automatic turntable. The "changer" is a real impediment so far as playing music in a worship service is concerned. *Also:* if possible, only the loudspeaker should be in the meeting room . . . all else should be outside the door in an adjacent room or hall. *Also:* if you must begin with a "portable," change to good equipment as soon as possible. Recorded music adds nothing to worship if it is badly reproduced. In fact, it can damage the service.

With regard to records, you need a collection that contains a sufficient variety of separate pieces to fill the demands for different kinds of music, different kinds of performance (choral, solo vocal, organ, instrumental), and different kinds of mood. You need no more than a dozen long-playing records, but those twelve records have to be carefully chosen.

In all likelihood, when a group adds this new dimension to its worship services, a number of members will want to try their hand at it, and they should. But from the standpoint of using this music effectively to deepen worship, it is to be hoped that out of these will come two or three with sensitivity and a musical bent and a strong and lasting interest so that they will master the skills of operating the equipment under worship-service conditions and of selecting and placing the music appropriately in services.

Chancel, Inc., is now prepared to help groups that wish to use recorded music for worship, through its Sacred Recorded Music Guild. Basic Membership (five dollars a year) entitles a person or group to personal counseling through correspondence as needed, instruction sheets for the effective use of records in worship, lists of recommended records, and the quarterly Guild Letter. Program Membership (fifteen dollars) is for those who wish in addition to this to have the Guild select the music for weekly worship through the year.

contributors (not otherwise identified)

ART CONTRIBUTIONS now being seen in the pages of *motive* are by: **Patricia Barnum**, a student at the University of Arizona with an interest in print-making; **Malcolm Hancock**, a Montana student who already has a book of cartoons out called, *Welcome to the Hospital*; **Charles Barsotti**, social commentator through art, from Texas; **Jack Morse** who studies at Syracuse University as a graduate student in art; **Robert Charles Brown** from Connecticut, who is very much interested in the signs and symbols of Methodism; and **Marcella Kolb**, from Minnesota, a student of art with a flair for the whimsical. *motive* is happy to have student art more in evidence.

Malcolm Boyd, Rector of St. George's Episcopal Church, Indianapolis, has a new book just out, *Christ and Celebrity Gods*. **William Robert Miller** is managing editor of the newly revised monthly magazine, *Fellowship*. **James F. White**, Durham, North Carolina, is at Duke University. **Margaret Rigg** is *motive's* managing editor; and **Eddie Lee McCall** is *motive's* circulation manager, chief copy-reader and proof-reader (that is, if it were not for her, the magazine probably would not appear!). **Hobart Mitchell** of NYC is a concert singer, founder and director of "Chancel."

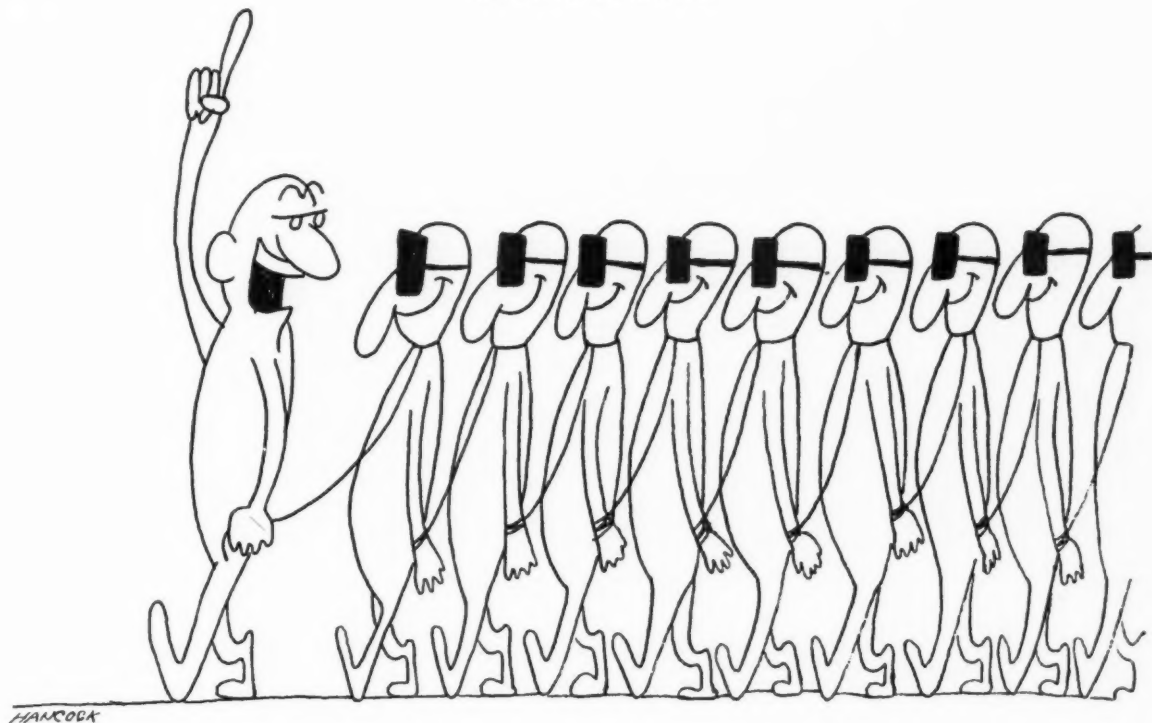
ICARUS AND THE GEOPHYSICAL YEAR

Art and cunning and bold enterprise
Stand poised again with waxy wings
To beat the air with airy things
And crack the ever-crackless skies.

How grave the levity of man
Who keeps no orbit for his mind
Who hurls his brain and spreads his hand
And graves an image of his kind.

Well may he tug Orion's belt
For space how distant still is space;
But time still strikes its burning pace
And seeks those waxen wings to melt

YOU ARE THE CHOSEN FEW



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"What would you do," inquired Chicken Little, "should the world come to an end tomorrow?"

"End with it, I presume," answered Ducky-Lucky.

"Don't be a cynic. I mean, should you know that the sky would fall tomorrow at noon, what preparations would you make?"

"Hunt up a storm cellar."

"Quit joking. I am serious."

"All right," considered Ducky Lucky. "If the sky were to fall tomorrow at noon, what would you do?"

"I've thought about that ever since the fiasco that got started when a pine cone fell on my head. That time I did not have any chance to think about it or make any preparations. When the cone hit me, I started running . . . and it was not long before you and Goosey-Loosey and Henny-Penny were running too."

"I remember. In fact, I lost my civil service job as a result of that scare. Guess the King thought I was not reliable in an emergency if I would let you stampede me."

"Lucky for you that you got kicked out. Peddling Lucky's Luscious Little Liver Pellets must have made you quite a fortune. But, as they say, you can't take it with you, so what would you do if tomorrow were the Judgment Day?"

"I thought you said, my little chick, that the problem was the end of the world."

"I did."

"But is that necessarily the final Judgment Day? It may be, you know, that this little planet earth is of such minor consequence that the head of the universe would not even have its demise called to his attention."

"Don't be blasphemous."

"No blasphemy intended. In fact, could it not be blasphemy to think that you or I merit special attention?"

"I can't help but worry about it."

"Well, o.k. We all have to worry about it one way or another. Today, when it is possible for some absent-minded sergeant to push the wrong button and trigger the holocaust, the assumption of the end is an unfortunately lively option."

"That is a peculiar way of talking about the prospect of death—as a lively option."

"Any legitimate option is one that has life."

"I wish," Chicken Little backtracked, "that you would quit getting off on tangents. I want to know what you would do were you sure that the end would be tomorrow at noon."

"Set my prayer wheel going."

"See, you refuse to face the problem; and you yourself said

that it is perfectly possible for it to happen."

"I thought I had said what you wanted me to: look to some kind of intervention that would ward off the inevitable."

"Is that what you meant?"

"Not what I meant, but what I thought you wanted to be meant. I could not mean it, for were it inevitable, there would be no warding it off."

"So you would do nothing?"

"What is there to do, other than put what I can of my house in order?"

"Wouldn't you make some more specific preparations?"

"As the medieval criminal—get shrived at the last moment before the trap was sprung, heading straight into paradise, having no more time to sin after absolution was granted?"

"You do twist things."

"Ever since I followed you on that sky-is-falling escapade, I've been a skeptic."

"And what does that make me?"

"That does not make you anything, Chicken Little. But would you like to know what I hope?"

"What?"

"I hope you will run again. Perhaps I can be reassured by your course. It may be possible that the sky is not falling after all."

(ORTMAYER)